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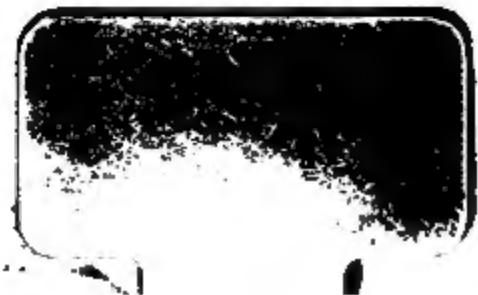
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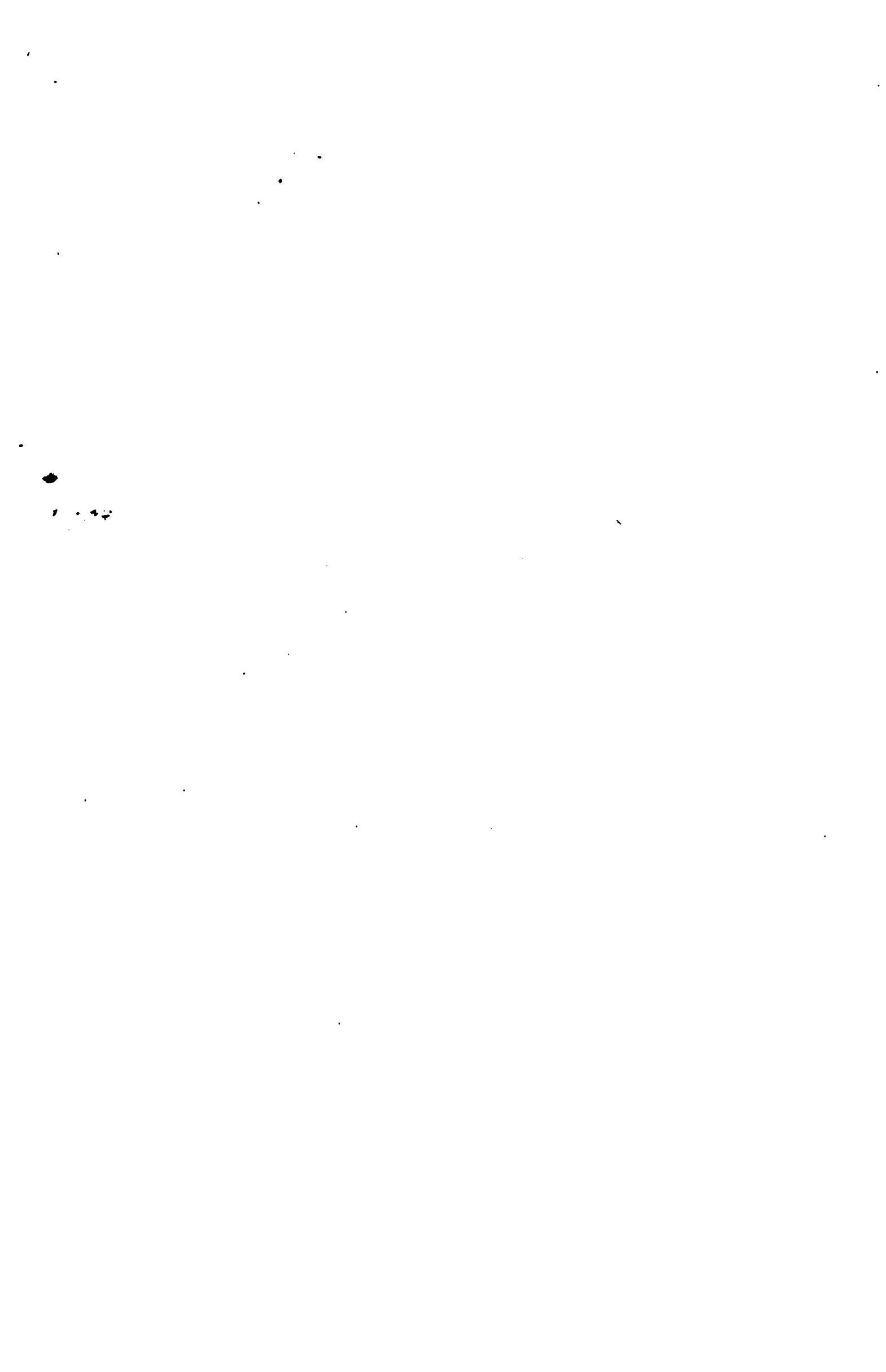


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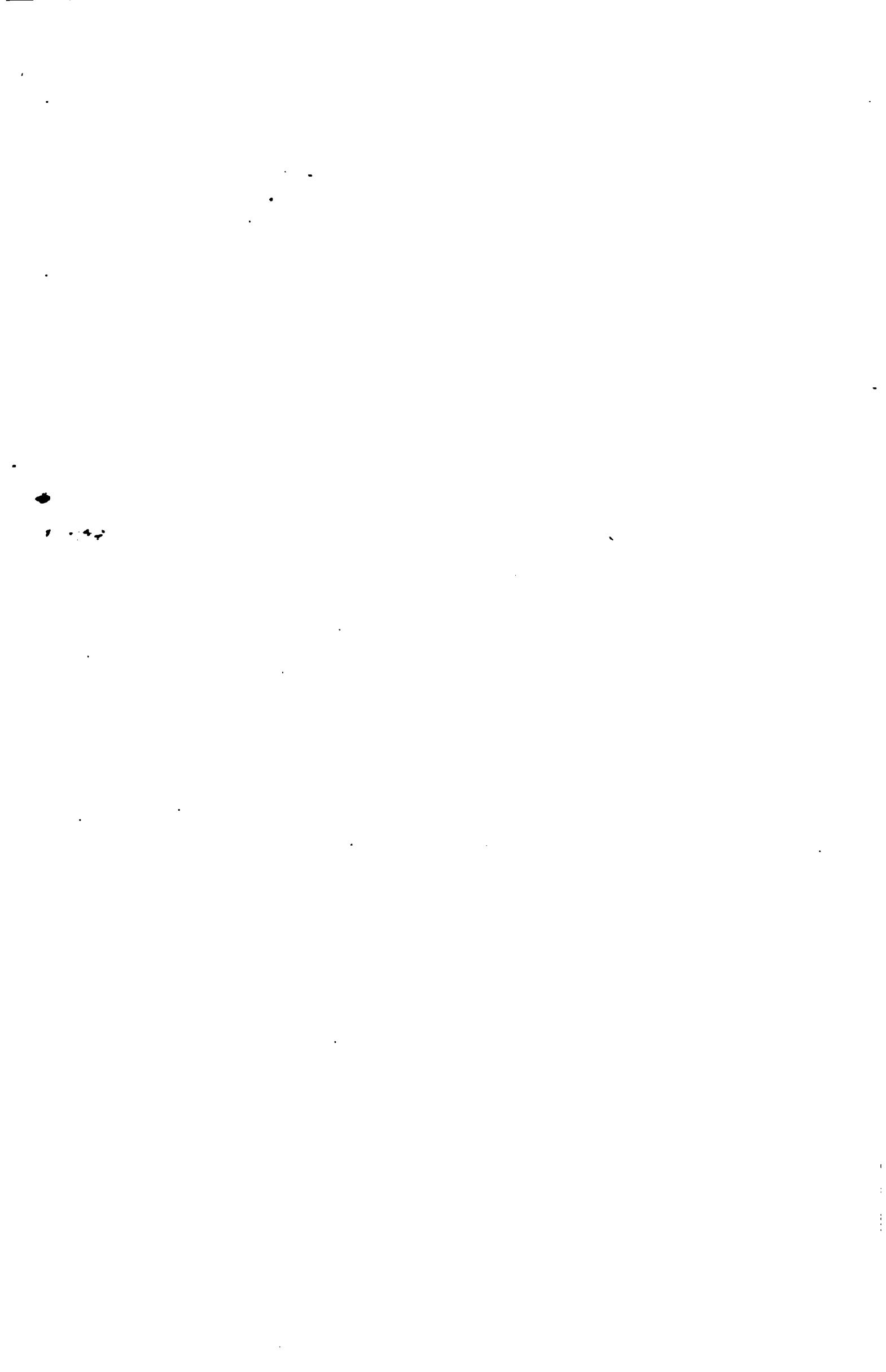






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THE  
MEDEA OF EURIPIDES.

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MEDEA OF EURIPIDES.

*With Brief Notes for the Use of Schools.*

BY

F. A. PALEY, M.A.

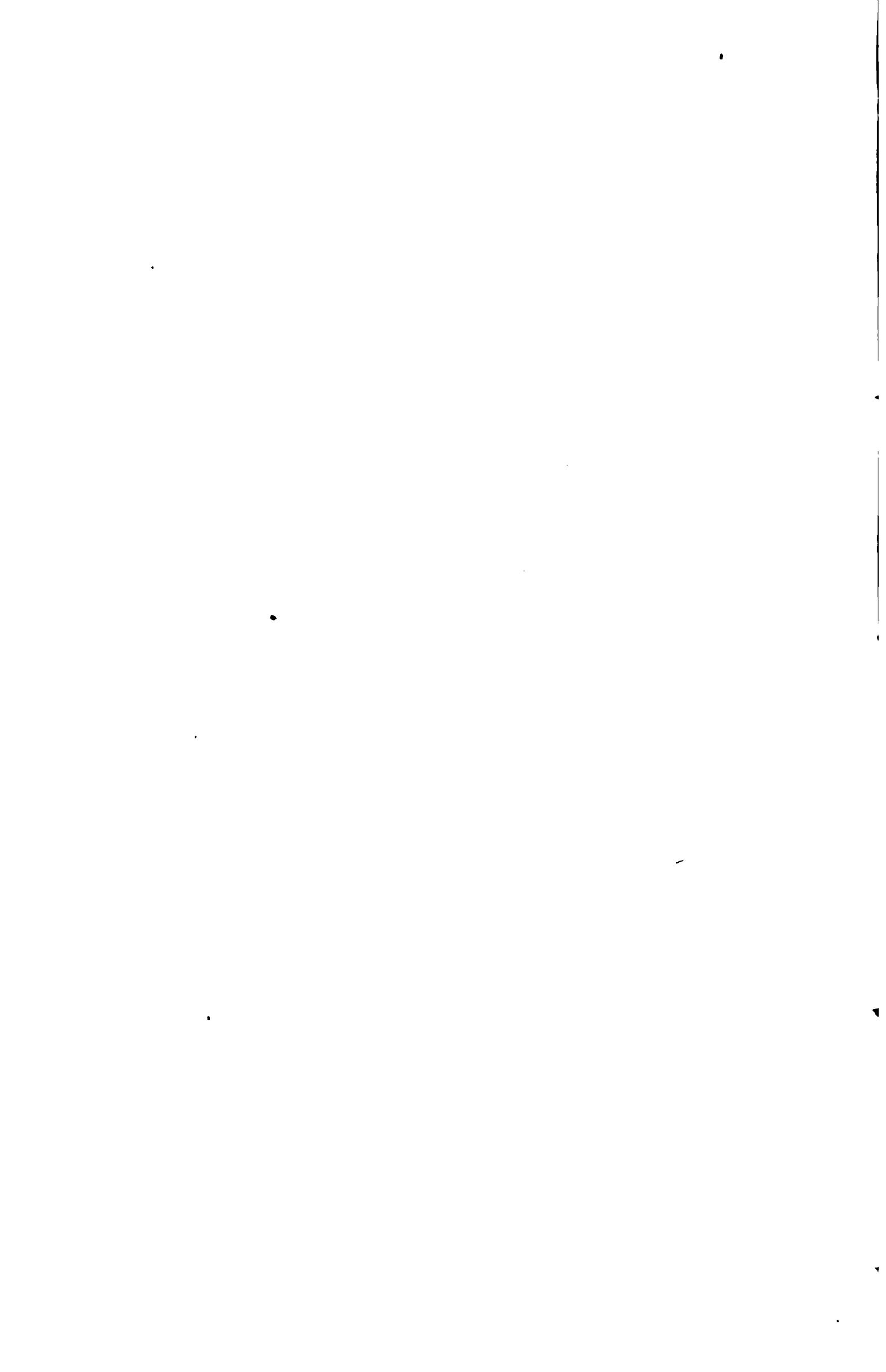
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## INTRODUCTION.

THE *Medea* was brought out in the year B.C. 431, immediately after the outbreak of the Peloponnesian War. It was the first of a *tetralogy* which included the 'Philoctetes,' the 'Dictys,' and the Satyric drama of the 'Theristae,' or 'Reapers.' The *Philoctetes* is mentioned in the *Acharnians* of Aristophanes, v. 424, a play which was acted six years after the *Medea*<sup>1</sup>. Euripides was forty-nine years of age when he gained the third prize with this play, Euphorio, the son of Aeschylus, carrying off the first, and Sophocles the second. The author of the *Greek Argument* quotes the authority of Dicæarchus and Aristotle<sup>2</sup> for the statement that Euripides adapted (*διεσκεύασε*) his *Medea* from Neophron<sup>3</sup>.

The legend was evidently very famous in antiquity, and there were many versions of it. The beautiful poem of Apollonius of Rhodes, the *Argonautica*, describes Medea's love for Jason and the aid rendered by her in his dangerous adventure; but it makes no allusion to the second marriage with the Corinthian bride Glauce. The story of the golden fleece, of which this is an episode—a tale, perhaps, of some early adventurers who went eastward in the vain attempt

<sup>1</sup> The mention in that play of Aspasia's influence over Pericles in virtually provoking the war (527) adds probability to the view, that Aspasia is pointedly alluded to in 842 and 1085 of this play. See Schol. on Ar. *Ach.* 527, *η δὲ Ἀσπασίᾳ Περικλέους ήν σοφίστρια καὶ διδάσκαλος λόγων ῥητορικῶν· ὕστερον δὲ καὶ γαμετὴ γέγονε.* An opinion has recently been expressed that the famous Μεγαρικὸν ψήφισμα, which was carried by Pericles on that occasion, is hinted at in Medea's expulsion from Corinth; but this inference seems rather far-fetched.

<sup>2</sup> Perhaps a mistake for Aristophanes, viz. the grammarian.

<sup>3</sup> Neophron of Sicyon is generally (but see K. O. Müller, *Hist. Gr. Lit.* p. 382) believed to have been junior to Euripides. The text may perhaps be corrupt, and rightly read may have meant that Neophron took it from Euripides.

of finding the home of the Sun-god,—was evidently a solar legend. For the fiery robe given by Medea, herself the granddaughter of the Sun (1321), differs in no respect from that sent by Deianira to Hercules in the *Trachiniae* of Sophocles; and Hercules, we know, personified the Sun-god<sup>1</sup>. The aegis of Athene, the goddess of the Dawn, and the web of Penelope, are all representatives of the sun-lit mists which appear to us as fringed clouds<sup>2</sup>. Medea herself typifies, in her human aspect, the sorceress or wise woman; but the notion of supernatural birth was commonly associated with witchcraft, as in the Calypso and the Circe of the *Odyssey*<sup>3</sup>. In all ages and all religions the wierd or the sacred influence of woman over man's destiny has found a prominent place.

In her semi-divine character, in which Medea appears as the companion and adviser of the Argonauts in the fourth Pythian ode of Pindar, she seems to represent an eastern cult of Hera, or perhaps (if that be really different) of the Moon, just as Helen was an impersonation of Aphrodite. The word probably contains the root of *μήδεσθαι*, and implies the care bestowed on the objects of regard<sup>4</sup>. As the wife of Jason, she is the heroine of one of the most romantic stories of antiquity. Her attachment to Jason<sup>5</sup>,

<sup>1</sup> His being burnt alive on a pyre on Mount Oeta (*Trach.* 1191 seqq.) is obviously the sun setting behind a hill.

<sup>2</sup> That the idea is a natural one is further shown by the expression in Psalm civ. 2, *ἀναβαλλόμενος φάος εἰς οὐρανού*.

<sup>3</sup> Diodor. Sic. iv. 46, says that Circe and Medea were both daughters of Aeetes, by Hecate the daughter of Perses. Strabo (i. 40) contends that Homer represented Circe as a sorceress who was the own-sister of the cruel Aeetes (*Od.* x. 137), from this well-known story of Medea.

<sup>4</sup> Her habit, according to the legend in Diod. Sic. iv. 46, was to save the lives of strangers, who might fall into his hands, from the ferocity of her father Aeetes;—*διατελεῖν τοὺς καταπλέοντας τῶν ξένων ἐξαρουσίην ἐκ τῶν κινδύνων*. Some accounts associated Media with the name of Medea, or her son by Aegeus, Medus (Diodor. iv. 56; Strabo, xi. 10, c. 526, and *ib.* 14. c. 531; Pausan. ii. 3, 8). Schol. on *Med.* 10, δη δὲ καὶ αἴθαντος ἦν η Μῆδεια, Μονσαῖος δὲ τῷ περὶ Ἰσθμίων ιστορεῖ.

<sup>5</sup> Pindar, *Pyth.* iv. 79, represents him as a strikingly handsome man, *συήρος ἄκπαγλος*.

her flight with him to Corinth, her love turning into a hate not less passionate, and her terrible vengeance on her faithless husband and his intended bride, the daughter of Creon king of Corinth, are splendidly depicted. As in the *Hippolytus*, the poet shows himself well acquainted with the workings of a woman's mind. The ancient critics, according to the Greek argument, blamed Euripides for making Medea shed tears and seem to relent when about to slay her children (900—5); but we may be content to think that the poet understood a mother's feelings better than his critics did. K. O. Müller observes (*Hist. Gr. Lit.* p. 368), "The scene, which paints the struggle in Medea's breast between her plans of revenge and her love for her children, will always be one of the most touching and impressive ever represented on the stage."

The poet represents the children of Medea as two sons (1395); and so we have it in the well-known fresco painting found at Pompeii<sup>1</sup>, where the two boys are playing at knuckle-bones (*ἀστράγαλοι*) in the presence of the παιδαγωγὸς, while Medea with scowling brow is drawing the sword to slay them. Diodorus (iv. 54) enumerates three sons, Thessalus, Alcimenes, Tisandrus, of whom one escaped with his life. Pausanias (ii. 3, 6) gives two, Mermerus and Pheres, but quotes Hellanicus for the statement that Medea's son by Aegeus, or as others said, by Jason, was Polyxenus (*ib.* § 8). These varieties are unimportant except as showing the wide scope and popularity of the legend.

The poet has made use of an incident, in itself simple, viz. Jason's apology for entering, as a matter of policy rather than of affection, into an alliance with the royal family of Corinth, for exhibiting his skill in sophistical argument. The speeches of Jason and Medea on this topic are as characteristic as those of Pheres and Admetus in the *Alcestis*, of Hecuba and Helen in the *Troades*, Electra and her mother in the play of that name, or of Phaedra and the Nurse in the *Hippolytus*. The impassioned earnestness of Medea completely demolishes the time-serving

<sup>1</sup> Published in *Raccolta di più belli Dipinti, &c.* Naples, 854, Plate 6.

arguments of Jason. We are made to feel that his punishment, if a terrible one, is not undeserved. In her, as in the *Clytemnestra* of Aeschylus, we read the story of Woman's Revenge.

There are reasons for thinking,—especially from the many instances of repeated verses in the *Medea*,—that more than one edition of it was current in very early times. Ennius either translated or paraphrased the play. There was a *Medea* composed before b.c. 420 by a second-rate poet called Melanthius, as we know from the direct testimony of Aristophanes<sup>1</sup>. The scene is laid at Corinth, and the Chorus is composed of Corinthian ladies (214).

<sup>1</sup> *Pax*, 1012.

## **ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.**

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**ΤΡΟΦΟΣ.**

**ΠΑΙΔΑΓΩΓΟΣ.**

**ΜΗΔΕΙΑ.**

**ΧΟΡΟΣ ΓΥΝΑΙΚΩΝ ΠΟΛΙΤΙΔΩΝ.**

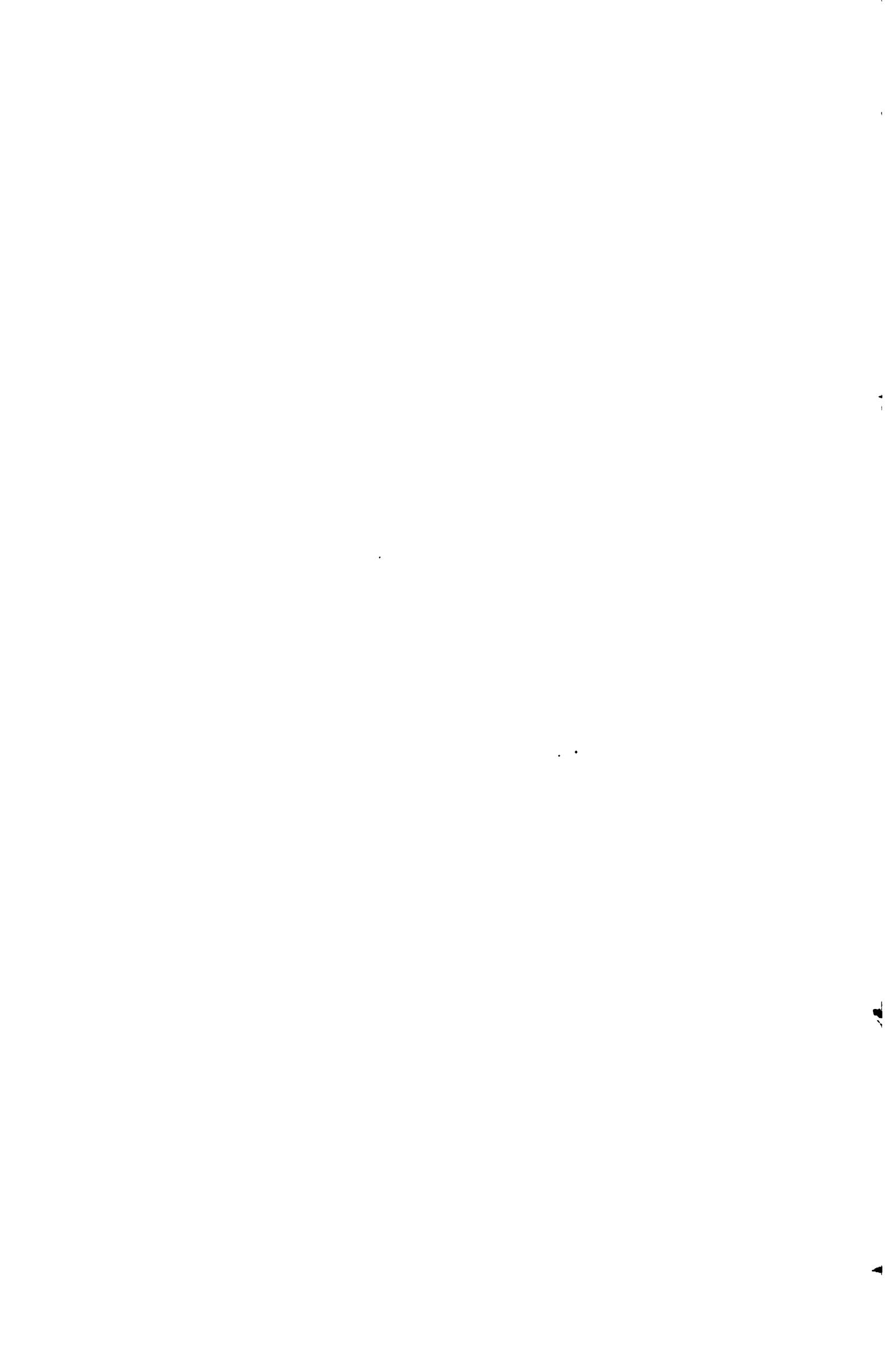
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**ΠΑΙΔΕΣ ΜΗΔΕΙΑΣ.**



# ΕΥΡΙΠΙΔΟΥ ΜΗΔΕΙΑ.

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## ΤΡΟΦΟΣ.

Εἴθ' ὥφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος  
Κόλχων ἐς αἰαν κυανέας Συμπληγάδας,  
μηδὲ ἐν νάπαισι Πηλίου πεσεῖν ποτὲ  
τμηθεῖσα πεύκη, μηδὲ ἐρετμῶσαι χέρας  
ἀνδρῶν ἀριστέων, οἵ τὸ πάγχρυσον δέρος      5  
Πελίᾳ μετῆλθον, οὐ γὰρ ἀν δέσποιν' ἐμὴ  
Μήδεια πύργους γῆς ἔπλευσ' Ἰωλκίας,  
ἔρωτι θυμὸν ἐκπλαγεῖσ' Ἰάσονος,  
οὐδὲ ἀν κτανεῖν πείσασα Πελιάδας κόρας      10  
πατέρα κατώκει τήνδε γῆν Κορινθίαν  
ἔνν ἀνδρὶ καὶ τέκνοισιν, ἀνδάνουσα μὲν  
φυγῇ πολιτῶν ὃν ἀφίκετο χθόνα,  
αὐτῇ τε πάντα συμφέρουσ' Ἰάσονι,  
ἡπερ μεγίστη γίγνεται σωτηρία,  
ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ.      15  
ιῦν δὲ ἔχθρὰ πάντα, καὶ νοσεῖ τὰ φίλτατα.  
προδοὺς γὰρ αὐτοῦ τέκνα δεσπότιν τ' ἐμὴν  
γάμοις Ἰάσων βασιλικοῖς εὐνάζεται,  
γήμας Κρέοντος παῖδ', δις αἰσυμνῷ χθονός.      20  
Μήδεια δὲ ηδύστηνος ἡτιμασμένη  
βοᾷ μὲν ὄρκους, ἀνακαλεῖ δὲ δεξιᾶς  
πίστιν μεγίστην, καὶ θεοὺς μαρτύρεται  
οἵας ἀμοιβῆς ἐξ Ἰάσονος κυρεῖ.  
κεῖται δὲ ἄσπιτος, σῶμ' ὑφεῖσ' ἀλγηδόσι,  
τὸν πάντα συντήκουσα δακρύοις χρόνον,      25  
ἐπεὶ πρὸς ἄνδρὸς ἥσθετ' ἡδικημένη,  
οὗτ' ὅμμ' ἐπαίρουσ' οὗτ' ἀπαλλάσσουσα γῆς  
πρόσωπον· ως δὲ πέτρος ἡ θαλάσσιος  
κλύδων ἀκούει νουθετουμένη φίλων,

ἢν μή ποτε στρέψασα πάλλευκον δέρην  
αὐτὴ πρὸς αὐτὴν πατέρ' ἀποιμάζη φίλον  
καὶ γαῖαν οἴκους θ', οὓς προδοῦσ' ἀφίκετο  
μετ' ἀνδρὸς ὃς σφε νῦν ἀτιμάσας ἔχει.  
ἔγνωκε δὲ η τάλαινα συμφορᾶς ὑπο  
οἶν πατρώας μὴ ἀπολείπεσθαι χθονός.  
στιγεῖ δὲ παῖδας οὐδὲ ὄρῶσ' εὐφραίνεται.  
δέδοικα δὲ αὐτὴν μή τι βουλεύσῃ νέον·  
βαρεῖα γὰρ φρὴν, οἰδὲ ἀνέξεται κακῶς  
πάσχουσ'. ἐγῷδα τήνδε, δειμαίνω τέ νιν  
μὴ θηκτὸν ὥση φάσγανον δι' ἡπατος,  
σιγῇ δόμους εἰσβᾶσ', ἵν' ἔστρωται λέχος,  
η καὶ τύραννον τόν τε γῆμαντα κτάνῃ,  
κάπειτα μείζω ξυμφορὰν λάβῃ τινά·  
δεινὴ γάρ οὗτοι ῥαδίως γε συμβαλὼν  
ἔχθραν τις αὐτῇ καλλίνικον ἀστεῖ.  
ἀλλ' οἵδε παῖδες ἐκ τρόχων πεπαυμένοι  
στείχουσι, μητρὸς οὐδὲν ἐννοούμενοι  
κακῶν, νέα γὰρ φροντὶς οὐκ ἀλγεῖν φιλεῖ.

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## ΠΑΙΔΑΓΩΓΟΣ.

παλαιὸν οἴκων κτῆμα δεσποίνης ἐμῆς,  
τί πρὸς πύλαισι τήνδ' ἄγουσ' ἐρημίαν  
ἔστηκας, αὐτὴ θρεομένη σαυτῇ κακά;  
πῶς σοῦ μόνη Μήδεια λείπεσθαι θέλει;  
ΤΡ. τέκνων ὄπαδὲ πρέσβυ τῶν Ἱάσονος,  
χρηστοῖσι δούλοις ξυμφορὰ τὰ δεσποτῶν  
κακῶς πίνοντα καὶ φρενῶν ἀνθάπτεται.  
ἐγὼ γὰρ ἐσ τοῦτ' ἐκβέβηκ' ἀλγηδόνος  
ώσθ' ἴμερός μ' ὑπῆλθε γῇ τε κούρανῳ  
λέξαι μολούση δεῦρο δεσποίνης τύχας.

50

55

ΠΑ. οὐπω γὰρ η τάλαινα παύεται γόων;  
ΤΡ. ζηλῶ σ'. ἐν ἀρχῇ πῆμα κούδέπω μεσοῖ.  
ΠΑ. ω μῶρος, εἰ χρὴ δεσπότας εἰπεῖν τόδε·  
ώς οὐδὲν οἶδε τῶν νεωτέρων κακῶν.  
ΤΡ. τί δὲ ἔστιν, ω γεραιέ; μὴ φθόνει φράσαι.

60

- ΠΑ. οὐδέν μετέγνων καὶ τὰ πρόσθ εἰρημένα.  
ΤΡ. μη, πρὸς γενείου, κρύπτε σύνδουλον σέθεν· 65  
σιγὴν γάρ, εἰ χρή, τῶνδε θήσομαι πέρι.  
ΠΑ. ἥκουσά του λέγοντος, οὐ δοκῶν κλύειν,  
πεσσοὺς προσελθὼν, ἔνθα δὴ παλαίτατοι  
θάσσουσι, σεμνὸν ἀμφὶ Πειρήνης ὄδωρ,  
ώς τούσδε παιᾶς γῆς ἐλāν Κορινθίας 70  
ἔνν μητρὶ μέλλοι τῆσδε κοίραντος χθονὸς  
Κρέων. ὁ μέντοι μῦθος εἰ σαφὴς ὅδε  
οὐκ οἶδα· βουλούμην δὲ ἀν οὐκ εἶναι τάδε.  
ΤΡ. καὶ ταῦτ' Ἰάσων παιᾶς ἔξανέξεται  
πάσχοντας, εἰ καὶ μητρὶ διαφορὰν ἔχει; 75  
ΠΑ. παλαιὰ καινῶν λείπεται κηδευμάτων,  
κούκ ἔστ' ἐκεῖνος τοῖσδε δώμασιν φίλος.  
ΤΡ. ἀπωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν  
νέον παλαιῷ, πρὶν τόδε ἔξηγητληκέναι.  
ΠΑ. ἀτὰρ σύ γ', οὐ γάρ καιρὸς εἰδέναι τάδε 80  
δέσποιναν, ησύχαζε καὶ σίγα λόγον.  
ΤΡ. ὡς τέκν', ἀκούεθ' οἷος εἰς ὑμᾶς πατήρ;  
ὅλοιτο μὲν μή· δεσπότης γάρ ἔστ' ἐμός·  
ἀτὰρ κακός γ' ὧν ἐς φίλους ἀλίσκεται.  
ΠΑ. τίς δὲ οὐχὶ θιητῶν; ἄρτι γιγνώσκεις τόδε,  
ώς πᾶς τις αὐτὸν τοῖ πέλας μᾶλλον φιλεῖ,  
οἱ μὲν δικαίως, οἱ δὲ καὶ κέρδους χάριν;  
εἰ τούσδε γέ εὐνῆς οὖνεκ' οὐ στέργει πατήρ.  
ΤΡ. ἵτ', εὖ γάρ ἔσται, δωμάτων ἔσω, τέκνα.  
σὺ δὲ ως μάλιστα τούσδε ἐρημώσας ἔχε,  
καὶ μὴ πέλαζε μητρὶ δυσθυμουμένῃ.  
ἢδη γάρ εἶδον ὅμμα νιν ταυρουμένην  
τοῖσδε, ως τι δρασείουσαν· οὐδὲ παύσεται  
χόλου, σάφ' οἶδα, πρὶν κατασκῆψαι τινα.  
ἔχθρους γε μέντοι, μὴ φίλους, δράσειέ τι. 85

ἰω,  
δύστανος ἐγώ μελέα τε πόνων,

ἴώ μοί μοι, πῶς ἀν ὄλοίμαν.

ΤΡ. τόδ' ἐκεῖνο, φίλοι παιδες· μήτηρ  
κινεῖ κραδίαν, κινεῖ δὲ χόλον.  
σπεύσατε θάσσον δώματος εἶσω,  
καὶ μὴ πελάσητ' ὅμματος ἔγγυς,  
μηδὲ προσελθητ', ἀλλὰ φυλάσσεσθ'  
ἄγριον ἥθος στυγεράν τε φύσιν  
φρενὸς αὐθάδους.

100

ἴτε νῦν χωρεῖθ' ὡς τάχος εἶσω.  
δῆλον δ' ἀρχῆς ἔξαιρόμενον  
νέφος οἰμωγῆς ὡς τάχ' ἀνάψει  
μείζονι θυμῷ· τί ποτ' ἐργάσεται  
μεγαλόσπλαγχνος δυσκατάπαυστος  
ψυχὴ δηχθεῖσα κακοῖσιν;

105

ΜΗ. αἰαῖ,  
ἔπαθον τλάμων ἔπαθον μεγάλων  
ἄξι' ὄδυρμῶν· ὡς κατάρατοι  
παιδες ὄλοισθε στυγερᾶς ματρὸς  
ξὺν πατρὶ, καὶ πᾶς δόμος ἔρροι.

110

ΤΡ. ίώ μοί μοι. ίώ τλήμων.  
τί δέ σοι παιδες πατρὸς ἀμπλακίας  
μετέχουσι; τί τούσδ ἔχθεις; οἷμοι,  
τέκνα, μή τι πάθηθ' ὡς ὑπεραλγῷ.  
δεινὰ τυράννων λήματα, καὶ πως  
ὅλιγ' ἀρχόμενοι, πολλὰ κρατοῦντες,  
χαλεπῶς ὄργας μεταβάλλουσιν.

115

τὸ γὰρ εἰθίσθαι ζῆν ἐπ' ἵσοισιν  
κρεῖσσον. ἔμοιγ' οὖν, εἰ μὴ μεγάλως,  
ὅχυρῶς γ' εἴη καταγηράσκειν.

120

τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν  
τοῦνομα νικᾶ, χρῆσθαι τε μακρῷ  
λῶστα βροτοῖσιν· τὰ δὲ ὑπερβάλλοντ'  
οὐδένα καιρὸν δύναται θιητοῖς.  
μείζους δὲ ἄτας ὅταν ὄργισθῇ  
δαίμων οἴκοις ἀπέδωκεν.

125

130

## ΧΟΡΟΣ.

ἐκλυνον φωνὰν, ἐκλυνον δὲ βοῶν  
τᾶς δυστάνου

Κολχῖδος, οὐδέ πω ἥπιος· ἀλλὰ, γεραιά,  
λέξον· ἐπ' ἀμφιπύλου γάρ ἔσω μελάθρου γόνον  
ἐκλυνον. 135

οὐδὲ συνήδομαι, ω γύναι, ἄλγεσι δώματος,  
ἐπεί μοι φίλον κέκρανται.

ΓΡ. οὐκ εἰσὶ δόμοι· φροῦδα τάδ ἥδη.

τὸν μὲν γάρ ἔχει λέκτρα τυράννων,  
ἡ δὲ ἐν θαλάμοις τήκει βίοτον  
δέσποινα, φίλων οὐδενὸς οὐδὲν  
παραθαλπομένη φρένα μύθοις. 140

ΜΗ. αἰαῖ,

διά μου κεφαλᾶς φλὸξ οὐρανία  
βαίη· τί δέ μοι ζῆν ἔτι κέρδος;  
φεῦ φεῦ· θανάτῳ καταλυσαίμαν  
βιοτὰν στυγερὰν προλιποῦσα. 145

ΧΟ. ἄιες, ω Ζεῦ καὶ γᾶ καὶ φῶς, στρ.

ἰαχὰν οἴαν ἀ δύστανος  
μέλπει νύμφα;  
τίς σοί ποτε τᾶς ἀπλήστου  
κοίτας ἔρος, ω ματαία,  
σπεύσει θανάτου τελευτάν;  
μηδὲν τόδε λίστου.

εἰ δὲ σὸς πόσις  
καινὰ λέχη σεβίζει,  
κείνῳ τόδε μὴ χαράσσου.  
Ζεύς σοι τάδε συνδικίσει.  
μὴ λίαν

τάκου δυρομένα σὸν εὑνέταν.

ΜΗ. ω μεγάλα Θέμι καὶ πότνι Ἀρτεμι,  
λεύσσεθ ἀ πάσχω, μεγάλοις ὄρκοις  
ἐνδησαμένα τὸν κατάρατον  
πόσιν; ὅν ποτ' ἔγω νύμφαν τ' ἐσιδοιμ'

αὐτοῖς μελάθροις διακναιμένους,  
οἵ γ' ἐμὲ πρόσθεν τολμῶσ' ἀδικεῖν.  
ὦ πάτερ, ω πόλις, ὃν ἀπενάσθην  
αἰσχρῶς, τὸν ἐμὸν κτείνασα κάσιν.

163

ΤΡ. κλύεθ' οἴα λέγει κάπιβοᾶται  
Θέμιν εὐκταίαν Ζῆνά θ', ὃς ὄρκων  
θυητοῖς ταρίας νενόμισται;  
οὐκ ἔστιν ὅπως ἐν τινι μικρῷ  
δέσποινα χόλον καταπαύσει.

170

ΧΟ. πῶς ἀν ἐς ὄψιν τὰν ἀμετέραν  
ἔλθοι, μύθων τ' αὐδαθέντων  
δέξαιτ' ὄμφαν,

ἀντ.

175

εἰ πως βαρύθυμον ὄργαν  
καὶ λῆμα φρενῶν μεθείη.  
μήτοι τό γ' ἐμὸν πρόθυμον  
φίλοισιν ἀπέστω.

180

ἀλλὰ βάσα νιν  
δεῦρο πόρευσον οἴκων  
ἔξω, φίλα καὶ τάδ' αὖδα·  
σπεῦσον δέ τι πρὸν κακῶσαι  
τοὺς ἔσω·

πένθος γὰρ μεγάλως τόδ' ὄρμάται.

ΤΡ. δράσω τάδ· ἀτὰρ φόβος εἰ πείσω  
δέσποιναν ἐμήν·

185

μόχθου δὲ χάριν τήνδ' ἐπιδώσω.  
καίτοι τοκάδος δέργυμα λεαίνης  
ἀποταυροῦται δμωσὶν, ὅταν τις  
μῦθον προφέρων πέλας ὄρμηθῇ.

τι

σκαιοὺς δὲ λέγων κούδέν τι σοφοὺς  
τοὺς πρόσθε βροτοὺς οὐκ ἀν ἀμάρτοις,  
οἵτινες ὑμνοῦσι ἐπὶ μὲν θαλίαις  
ἐπί τ' εἴλαπίναις καὶ παρὰ δείπνοις  
ηὔροντο, βίου τερπνὰς ἀκοὰς,  
στυγίους δὲ βροτῶν οὐδεὶς λύπας  
ηὔρετο μούσῃ καὶ πολυχόρδοις  
φῦμαῖς παύειν, ἐξ ὃν θάνατοις

190

195

δειναί τε τύχαι σφάλλουσι δόμους.  
καίτοι τάδε μὲν κέρδος ἀκεῖσθαι  
μολπαῖσι βροτούς· ἵνα δὲ εὑδειπνοι  
δῶτες, τί μάτην τείνουσι βοάν;  
τὸ παρὸν γὰρ ἔχει τέρψιν ἀφ' αὐτοῦ  
δαιτὸς πλήρωμα βροτοῖσιν.

ΧΟ. ίαχὰν ἄιον πολύστονον γόων,  
λιγυρὰ δὲ ἄχεα μογερὰ βοᾶ<sup>205</sup>  
τὸν ἐν λέχει προδόταν κακόνυμφον.  
θεοκλυτεῖ δὲ ἄδικα παθοῦσα  
τὰν Ζηνὸς ὄρκίαν Θέμιν, ἢ νιν ἔβασεν  
‘Ελλάδ’ ἐς ἀντίπορον  
δι’ ἀλλα τύχιον ἐφ’ ἀλμυρὰν  
πόντου κλῆδ’ ἀπέραντον.<sup>210</sup>

ΜΗ. Κορίνθιαι γυναικεῖς, ἔξηλθον δόμων,  
μή μοί τι μέμψησθ;. οἶδα γὰρ πολλοὺς βροτῶν  
σεμνοὺς γεγώτας, τοὺς μὲν ὄμμάτων ἄπο,<sup>215</sup>  
τοὺς δὲ ἐν θυραίοις· οἱ δὲ ἀφ’ ησύχου ποδὸς  
δύσκλειαν ἔκτήσαντο καὶ ρᾳθυμίαν.  
δίκη γὰρ οὐκ ἔνεστ’ ἐν ὄφθαλμοῖς βροτῶν,  
ὅστις πρὶν ἀνδρὸς σπλάγχνον ἐκμαθεῖν σαφῶς<sup>220</sup>  
στυγεῖ δεδορκῶς, οὐδὲν ἡδικημένος.  
χρὴ δὲ ξένον μὲν κάρτα προσχωρεῖν πόλει·  
οὐδὲ ἀστὸν ἥνεστ’ ὅστις αὐθάδης γεγὼς  
πικρὸς πολίταις ἔστιν ἀμαθίας ὑπο.  
ἔμοὶ δὲ ἄελπτον πρᾶγμα προσπεσὸν τόδε<sup>225</sup>  
ψυχὴν διέφθαρκ· οἴχομαι δὲ καὶ βίου  
χάριν μεθεῖστα κατθανεῖν χρῆζω, φίλαι.  
ἐν φῷ γὰρ ἦν μοι πάντα, γιγνώσκεις καλῶς,  
κάκιστος ἀνδρῶν ἐκβέβηχ’ οὐμὸς πόσις.  
πάντων δὲ ὅστ’ ἔμψυχα καὶ γνώμην ἔχει<sup>230</sup>  
γυναικές ἐσμεν ἀθλιώτατον φυτόν.  
ἄς πρῶτα μὲν δεῖ χρημάτων ὑπερβολῆ  
πόσιν πρίασθαι δεσπότην τε σώματος  
λαβεῖν· κακοῦ γὰρ τοῦτ’ ἐτ’ ἄλγιον κακόν·  
καν τῷδε ἀγών μέγιστος, ἢ κακὸν λαβεῖν<sup>235</sup>

ἢ χρηστόν. οὐ γὰρ εὐκλεεῖς ἀπαλλαγαὶ γυναιξὶν, οὐδὲ οἰόν τ’ ἀνήνασθαι πόσιν.  
ἔσ κανὰ δὲ ηθη καὶ νόμους ἀφιγμένην  
δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἴκοθεν,  
ὅτῳ μάλιστα χρήσεται ξυνευνέτη.

240

καν μὲν τάδ’ ημῖν ἐκπονουμέναισιν εὐ

πόσις ξυνοικῆ μὴ βίᾳ φέρων ζυγὸν,

ζηλωτὸς αἰών· εἰ δὲ μὴ, θανεῖν χρέων.

ἀνὴρ δὲ ὅταν τοῖς ἔνδον ἄχθηται ξυνὼν,

ἔξω μολὼν ἔπανσε καρδίαν ἄσης,

245

ἢ πρὸς φίλον τιν' ἢ πρὸς ἥλικας τραπείς.

ημῖν δὲ ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν.

λέγουσι δὲ ημᾶς ὡς ἀκίνδυνον βίον

ζῶμεν κατ’ οἴκους, οἱ δὲ μάρνανται δορὶ,

κακῶς φρονοῦντες· ὡς τρὶς ἀν ταρ ἀσπίδα

στῆναι θέλοιμ’ ἀν μᾶλλον ἢ τεκεῖν ἄπαξ.

ἄλλ’ οὐ γὰρ αὐτὸς πρὸς σὲ καμ’ ἤκει λόγος.

σοὶ μὲν πόλις θ’ ηδὲ ἔστι καὶ πατρὸς δόμοι

βίου τ’ δημοσίες καὶ φίλων κοινωνία,

ἔγὼ δὲ ἔρημος, ἄπολις οὖσ’ ὑβρίζομαι

πρὸς ἄνδρὸς, ἐκ γῆς βαρβάρου λελησμένη,

οὐ μητέρ’, οὐκ ἀδελφὸν, οὐχὶ συγγενῆ

μεθορμίσασθαι τῆσδε ἔχουσα συμφορᾶς.

τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι,

ἥν μοι πύρος τις μηχανή τ’ ἔξευρεθῆ

πόσιν δίκην τῶνδε ἀντιτίσασθαι κακῶν

τὸν δόντα τ’ αὐτῷ θυγατέρ’ ἢ τ’ ἔγήματο,

σιγᾶν. γυνὴ γὰρ τάλλα μὲν φόβου πλέα,

κακὴ δὲ ἐς ἀλκὴν καὶ σίδηρον εἰσορᾶν.

ὅταν δὲ ἐς εὔηνην ηδικημένη κυρῆ,

οὐκ ἔστιν ἄλλη φρὴν μιαφονωτέρα.

255.

ΧΟ. δράσω τάδε· ἐνδίκως γὰρ ἐκτίσει πόσιν,

Μήδεια. πενθεῖν δὲ οὐ σε θαυμάζω τύχας.

όρω δὲ καὶ Κρέοντα, τῆσδε ἄνακτα γῆς,

στείχοντα, καινῶν ἄγγελον βουλευμάτων.

260

## ΚΡΕΩΝ.

σὲ τὴν σκυθρωπὸν καὶ πόσει θυμουμένην,  
Μῆδειαν, εἴπον τῇσδε γῆς ἔξω περᾶν  
φυγάδα, λαβοῦσαν διστὰ σὺν σαυτῇ τέκνα,  
καὶ μή τι μέλλειν· ώς ἐγὼ βραβεὺς λόγου  
τοῦδ' εἰμὶ, κούκ ἄπειμι πρὸς δόμους πάλιν, 255  
πρὶν ἂν σε γαίας τερμόνων ἔξω βάλω.

**ΜΗ.** αἰαῖ· πανώλης ἡ τάλαιν' ἀπόλλυμαι.

ἔχθροὶ γὰρ ἔξιασι πάντα δὴ κάλων,  
κούκ ἔστιν ἄτης εὐπρόσοιστος ἔκβασις.  
ἔρήσομαι δὲ καὶ κακῶς πάσχουσ' ὅμως, 280  
τίνος μ' ἔκατι γῆς ἀποστέλλεις, Κρέον;

**ΚΡ.** δέδοικά σ', οὐδὲν δεῖ παραμπίσχειν λόγους,  
μή μοί τι δράσῃς παῖδ' ἀνήκεστον κακόν.

ἔνυμβάλλεται δὲ πολλὰ τοῦδε δείματος·  
σοφὴ πέφυκας καὶ κακῶν πολλῶν ἴδρις, 285  
λυπεῖ δὲ λέκτρων ἀνδρὸς ἐστερημένη.  
κλύω δ' ἀπειλεῖν σ', ώς ἀπαγγέλλουσί μοι,  
τὸν δόντα καὶ γήμαντα καὶ γαμουμένην  
δράσειν τι· ταῦτ' οὖν πρὶν παθεῖν φυλάξομαι.  
κρείσσον δέ μοι νῦν πρὸς σ' ἀπεχθέσθαι, γύναι, 290  
ἡ μαλθακισθένθ' ὕστερον μέγα στένειν.

**ΜΗ.** φεῦ φεῦ·

οὐ νῦν με πρῶτον, ἀλλὰ πολλάκις, Κρέον,  
ἔβλαψε δόξα μεγάλα τ' εἱργασται κακά.  
χρὴ δ' οὗποθ' ὕστις ἀρτίφρων πέφυκ' ἀνὴρ 285  
παιᾶς περισσώς ἐκδιδάσκεσθαι σοφούς·  
χωρὶς γὰρ ἄλλης ἥς ἔχουσιν ἀργίας  
φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῆ.  
σκαιοῖσι μὲν γὰρ καινὰ προσφέρων σοφὰ  
δόξεις ἀχρεῖος κού σοφὸς πεφυκέναι. 300  
τῶν δ' αὖ δοκούντων εἰδέναι τι ποικίλον  
κρείσσων νομισθεὶς λυπρὸς ἐν πόλει φανεῖ.  
ἐγὼ δὲ καντὴ τῇσδε κοινωνῷ τύχης.  
σοφὴ γὰρ οὖσα τοῖς μέν εἰμ' ἐπέφθονος,

[τοῖς δὲ ησυχαίᾳ, τοῖς δὲ θατέρου τρόπου,]  
 τοῖς δὲ αὐτοῖς προσάντης· εἰμὶ δὲ οὐκ ἄγαν σοφή. 305  
 σὺ δὲ οὖν φοβεῖ με μὴ τι πλημμελὲς πάθης.  
 οὐχ ὡδὸς ἔχει μοι, μὴ τρέσσης ήμᾶς, Κρέον,  
 ὥστ' ἐσ τυράννους ἄνδρας ἔξαμαρτάνειν.  
 σὺ γὰρ τί μὲν ηδύκηκας; ἔξεδου κόρην  
 ὅτῳ σε θυμὸς ἦγεν. ἀλλ' ἐμὸν πόσιν 310  
 μισῶ· σὺ δέ, οἶμαι, σωφρονῶν ἔδρας τάδε.  
 καὶ νῦν τὸ μὲν σὸν οὐ φθονῶ καλῶς ἔχειν.  
 νυμφεύετ', εὖ πράσσοιτε· τήνδε δὲ χθόνα,  
 ἐάτε μὲν οἴκειν· καὶ γὰρ ηδικημένοι  
 σιγησόμεσθα κρεισσόνων νικώμενοι. 315

**KR.** λέγεις ἀκοῦσαι μαλθάκ', ἀλλ' ἔσω φρενῶν  
 ὄρρωδία μοι μὴ τι βουλεύῃς κακὸν,  
 τοσῳδε δὲ ησσον η πάρος πέποιθά σοι·  
 γυνὴ γὰρ ὁξύθυμος, ὡς δέ αὗτως ἀνὴρ,  
 ῥάων φυλάσσειν η σιωπηλὸς σοφός. 320  
 ἀλλ' ἔξιθ' ὡς τάχιστα, μὴ λόγους λέγε·  
 ὡς ταῦτ' ἄραρε, κούκ ἔχεις τέχνην ὅπως  
 μενεῖς παρ' ημῖν, οὖσα δυσμενῆς ἐμοί.

**MH.** μὴ, πρός σε γονάτων τῆς τε νεογάμου κόρης.  
**KR.** λόγους ἀναλοῖς· οὐ γὰρ ἀν πείσαις ποτέ. 325  
**MH.** ἀλλ' ἔξελῆς με, κούδεν αἰδέσει λιτάς;  
**KR.** φιλῶ γὰρ οὐ σὲ μᾶλλον η δόμους ἐμούς.  
**MH.** ὡ πατρὶς, ὡς σου κάρτα νῦν μνείαν ἔχω.  
**KR.** πλὴν γὰρ τέκνων ἔμοιγε φίλτατον πόλις.  
**MH.** φεῦ φεῦ· βροτοῖς ἔρωτες ὡς κακὸν μέγα. 330  
**KR.** ὅπως ἀν, οἶμαι, καὶ παραστῶσιν τύχαι.  
**MH.** Ζεῦ, μὴ λάθοι σε τῶνδε ὅς αἰτιος κακῶν.  
**KR.** ἔρπ', ὡ ματαία, καί μὲν ἀπάλλαξον πόνων.  
**MH.** πονοῦμεν ημεῖς κού πόνων κεχρήμεθα.  
**KR.** τάχ' ἔξ ὄπαδῶν χειρὸς ὠσθήσει βίᾳ. 335  
**MH.** μὴ δῆτα τοῦτό γ', ἀλλά σ' αἰτοῦμαι, Κρέον.  
**KR.** ὄχλον παρέξεις, ὡς ἔσικας, ὡ γύναι.  
**MH.** φευξούμεθ· οὐ τοῦθ' ἴκέτευσα σου τυχεῖν.  
**KR.** τί δὲ οὖν βιάζει κούκ ἀπαλλάσσει χθονός;

ΜΗ. μίαν με μεῖναι τήνδ' ἔστον ημέραν  
καὶ ξυμπερᾶναι φροντίδ' οὐ φευξούμεθα,  
παισίν τὸν ἀφορμὴν τοῖς ἐμοῖς, ἐπεὶ πατήρ  
οὐδὲν προτιμᾷ μηχανῆσασθαι τέκνοις.  
οἶκτειρε δὲ αὐτούς καὶ σύ τοι παῖδων πατήρ  
πέφυκας· εἰκὸς δὲ ἐστὶν εὔνοιάν σ' ἔχειν. 345  
τούμου γὰρ οὐ μοι φροντίς, εἰ φευξούμεθα,  
κείνους δὲ κλαίω ξυμφορᾷ κεχρημένους.

ΚΡ. ηκιστα τούμὸν λῆμ' ἔφυ τυραννικὸν,  
αἰδούμενος δὲ πολλὰ δὴ διέφθορα·  
καὶ νῦν ὄρῳ μὲν ἔξαμαρτάνων, γύναι,  
δόμως δὲ τεύξει τοῦδε προύννέπω δέ σοι,  
εἴ σ' οὐ πιστὸν λαμπὰς ὄψεται θεοῦ  
καὶ παιδας ἄντος τῆσδε τερμόνων χθονὸς,  
θανεῖ· λέλεκται μῦθος ἀψευδῆς ὅδε.  
νῦν δὲ, εἰ μένειν δεῖ, μέμν' ἔφ' ημέραν μιαν· 355  
οὐ γάρ τι δράστεις δεινὸν ὃν φόβος μ' ἔχει.

ΧΟ. δύστανε γύναι,  
φεῦ φεῦ, μελέα τῶν σῶν ἀχέων.  
ποι ποτε τρέψει; τίνα προξενίαν,  
ἢ δόμον, ἢ χθόνα σωτῆρα κακῶν  
ἔξευρήσεις;  
ώς εἰς ἄπορόν σε κλύδωνα θεὸς,  
Μῆδεια, κακῶν ἐπόρευσε.

ΜΗ. κακῶς πέπρακται πανταχῆ· τίς ἀντερεῖ;  
ἀλλ' οὕτι ταύτη ταῦτα, μὴ δοκεῖτέ πω. 365  
Ἱτ' εἴσ' ἀγῶνες τοῖς νεωστὶ νυμφίοις,  
καὶ τοῖσι κηδεύσασιν οὐ σμικροὶ πόνοι.  
δοκεῖς γὰρ ἂν με τόνδε θωπεῦσαι ποτε,  
εἰ μή τι κερδαίνουσαν ἡ τεχνωμένην;  
οὐδὲ ἂν προσεῖπον οὐδὲ ἂν ἡψάμην χεροῦν. 370  
οὐδὲ ἐς τοσοῦτον μωρίας ἀφίκετο  
ῶστ', ἔξὸν αὐτῷ τῷ μὲν ἐλεῖν βουλεύματα  
γῆς ἐκβαλόντι, τήνδ' ἀφῆκεν ημέραν  
μεῖναι μ'. ἐν γῇ τρεῖς τῶν ἐμῶν ἔχθρῶν νεκροὺς  
θήσω, πατέρα τε καὶ κόρην πόσιν τὸν ἐμόν. 375

πολλὰς δ' ἔχουσα θανατίμους αὐτοῖς ὄδοις  
οὐκ οἶδ' ὅποιά πρῶτον ἐγχειρῶ, φίλαι,  
πότερον υφάψω δῶμα νυμφικὸν πυρὶ,  
ἢ θηκτὸν ὥστα φάσγανον δι' ἡπατος,  
σιγῇ δόμους εἰσβᾶσ' ἵν' ἔστρωται λέχος.      380  
ἀλλ' ἐν τί μοι πρόσαντες εἰ ληφθήσομαι  
δόμους ὑπερβαίνουσα καὶ τεχνωμένη,  
θανυῦσα θήσω τοῖς ἐμοῖς ἐχθροῖς γέλων.  
κράτιστα τὴν εὐθεῖαν, ἢ πεφύκαμεν  
σοφαὶ μάλιστα, φαρμάκοις αὐτοὺς ἐλεῖν.      385  
εἴεν.

καὶ δὴ τεθνᾶσι· τίς με δέξεται πόλις;  
τίς γῆν ἄσυλον καὶ δόμους ἔχεγγύους  
ξένος παρασχὼν ῥύσεται τούμὸν δέμας;  
οὐκ ἔστι. μείνασ' οὖν ἔτι σμικρὸν χρόνον,  
ἢν μέν τις ἡμῖν πύργος ἀσφαλῆς φανῇ,  
δόλῳ μέτειμι τόνδε καὶ σιγῇ φόνον,      390  
ἢν δ' ἔξελαύη ξυμφορά μ' ἀμῆχανος,  
αὐτὴν ξίφος λαβοῦσα, κεί μέλλω θανεῖν,  
κτενῷ σφε, τόλμης δ' εἴμι πρὸς τὸ καρτερόν.  
οὐ γὰρ μὰ τὴν δέσποιναν, ἢν ἐγὼ σέβω  
μάλιστα πάντων καὶ ξυνεργὸν εἰλόμην,      395  
Ἐκάτην, μυχοῖς ναίουσαν ἔστιας ἐμῆς,  
χαίρων τις αὐτῶν τούμὸν ἀλγυνεῖ κέαρ.  
πικροὺς δ' ἐγώ σφιν καὶ λυγροὺς θήσω γάμους,  
πικρὸν δὲ κῆδος καὶ φυγὰς ἐμὰς χθονός.  
ἀλλ' εἴα· φείδου μηδὲν ὧν ἐπίστασαι,      400  
Μῆδεια, βουλεύουσα καὶ τεχνωμένη·  
ἔρπ' ἐς τὸ δεινόν· νῦν ἀγὼν εὐψυχίας.  
ὄρφας ἀ πάσχεις; οὐ γέλωτα δεῖ σ' ὄφλεῖν  
τοῖς Σισυφείοις τοῖς τ' Ἰάσονος γάμοις,  
γεγώσαν ἐσθλοῦ πατρὸς Ἡλίου τ' ἄπο.      405  
ἐπίστασαι δέ· πρὸς δὲ καὶ πεφύκαμεν  
γυναικες, ἐς μὲν ἐσθλὸν ἀμηχανώταται,  
κακῶν δὲ πάντων τέκτονες σοφώταται.

ΧΟ. ἄνω ποταμῶν ἱερῶν χωροῦσι παγαὶ,      στρ. α'.

καὶ δίκα καὶ πάντα πάλιν στρέφεται.  
ἀνδράσι μὲν δόλαι βουλαὶ, θεῶν δὲ  
οὐκέτι πίστις ἄραρε.

τὰν δὲ ἐμὰν εὑκλειαν ἔχειν βιοτὰν στρέψουσι  
φάμαι.

ἔρχεται τιμὰ γυναικείῳ γένει·  
οὐκέτι δυσκέλαδος φάμα γυναικας ἔξει.  
μοῦσαι δὲ παλαιγενέων λήξουσ' ἀοιδᾶν ἀντ. α'.  
τὰν ἐμὰν ύμνεῦσαι ἀπιστοσύναν.  
οὐ γὰρ ἐν ἀμετέρᾳ γνώμῃ λύρας  
ώπασε θέσπιν ἀοιδᾶν

Φοῖβος, ἀγήτωρ μελέων ἐπεὶ ἀντάχησ' ἀν ύμνον  
ἀρσένων γέννα· μακρὸς δὲ αἰών ἔχει  
πολλὰ μὲν ἀμετέραν ἀνδρῶν τε μοῖραν εἰπεῖν.  
σὺ δὲ ἐκ μὲν οἴκων πατρών ἐπλευσας στρ. β'.  
μαινομένᾳ κραδίᾳ, διδύμους δρίσασα πόντου  
πέτρας· ἐπὶ δὲ ξένῃ  
ναίεις χθονὶ, τὰς ἀνάνδρου  
κοίτας ὄλέσασα λέκτρον  
τάλαινα, φυγὰς δὲ χώρας  
ἄτιμος ἐλαύνει.

Βέβακε δὲ δρκῶν χάρις, οὐδὲ ἔτ' αἰδὼς ἀντ. β'.  
Ἐλλάδι τῷ μεγάλᾳ μένει, αἰθερία δὲ ἀνέπτα.  
σοὶ δὲ οὔτε πατρὸς δόμοι,  
δύστανε, μεθορμίσασθαι  
μόχθων πάρα, σῶν δὲ λέκτρων  
ἄλλα βασίλεια κρείσσων  
δόμοισιν ἐπέστα.

## ΙΑΣΩΝ.

οὐ νῦν κατεῖδον πρῶτον, ἀλλὰ πολλάκις  
τραχεῖαν ὄργην ὡς ἀμήχανον κακόν.  
σοὶ γὰρ παρὸν γῆν τήνδε καὶ δόμους ἔχειν,  
κούφως φερούσῃ κρεισσόνων βουλεύματα,  
λόγων ματαίων οὖνεκ' ἐκπεσεῖ χθονός.  
κάμοι μὲν οὐδὲν πρᾶγμα· μὴ παύσῃ ποτὲ

λέγουσ' Ἰάσων ὡς κάκιστός ἐστ' ἀνήρ·  
 ἀ δὲ ἐς τυράννους ἐστί σοι λελεγμένα.  
 πᾶν κέρδος ἥγουν ζημιουμένη φυγῇ.  
 κάγὼ μὲν ἀεὶ βασιλέων θυμουμένων  
 ὄργας ἀφῆρον, καί σ' ἐβουλόμην μένειν. 455  
 σὺ δὲ οὐκ ἀνίεις μωρίας, λέγουσ' ἀεὶ<sup>460</sup>  
 κακῶς τυράννους· τοιγάρ ἐκπεσεῖ χθονός.  
 ὅμως δὲ κακὸς τῶνδε οὐκ ἀπειρηκώς φίλοις  
 ἥκω, τόσον γε προσκοπούμενος, γύναι,  
 ὡς μήτ' ἀχρήμων ξὺν τέκνοισιν ἐκπέσῃς 465  
 μήτ' ἐνδεής του. πόλλ' ἐφέλκεται φυγὴ  
 κακὰ ξὺν αὐτῷ· καὶ γὰρ εἰ σύ με στυγεῖς,  
 οὐκ ἀν δυναίμην σοὶ κακῶς φρονεῖν ποτέ.

ΜΗ. ὡς παγκάκιστε, τοῦτο γάρ σ' εἰπεῖν ἔχω 470  
 γλώσση, μέγιστον εἰς ἀνανδρίαν κακὸν,  
 ἥλθεις πρὸς ἡμᾶς, ἥλθεις, ἔχθιστος γεγὼς  
 [θεοῖς τε κάμοὶ παντὶ τὸ ἀνθρώπων γένει];  
 οὗτοι θράσος τόδε ἐστὶν οὐδὲ εὐτολμία,  
 φίλους κακῶς δράσαντ' ἐναντίον βλέπειν, 475  
 ἀλλ' η μεγίστη τῶν ἐν ἀνθρώποις νόσων  
 πασῶν, ἀναιδεῖ· εὖ δὲ ἐποίησας μολών.  
 ἐγώ τε γὰρ λέξασα κουφισθήσομαι  
 ψυχὴν κακῶς σε καὶ σὺ λυπήσει κλύων.  
 ἐκ τῶν δὲ πρώτων πρώτον ἄρξομαι λέγειν. 480  
 ἔσωσά σ', ως ἵσασιν Ἐλλήνων ὅσοι  
 ταυτὸν ξυνεισέβησαν Ἀργῶν σκάφος,  
 πεμφθέντα ταύρων πυρπνόων ἐπιστάτην  
 ζεύγλαισι, καὶ σπεροῦντα θανάσιμον γύην  
 δράκοντά θ', ὃς πάγχρυσον ἀμφέπων δέρας 485  
 σπείραις ἔσωσε πολυπλόκοις ἄηπνος ὁν,  
 κτείναστ' ἀνέσχον σοὶ φάος σωτήριον.  
 αὐτὴ δὲ πατέρα καὶ δόμους προδοῦστ' ἔμους  
 τὴν Πηλιώτιν εἰς Ἰωλκὸν ἱκόμην  
 ξύν σοι, πρόθυμος μᾶλλον η σοφωτέρα, 490  
 Πελίαν τὸ ἀπέκτειν', ωσπερ ἄλγιστον θανεῖν,  
 παιδῶν ὑπὸ αὐτοῦ, πάντα δὲ ἐξεῖλον φόβον.

καὶ ταῦθ' ὑφ' ήμῶν, ὃ κάκιστ' ἀνδρῶν, παθὼν  
προῦδωκας ημᾶς, καὶνὰ δὲ ἐκτήσω λέχη,  
παιδῶν γεγώτων εἰ γὰρ ησθ' ἄπαις ἔτι, 400  
συγγυωστὸν ην σοι τοῦδε ἐρασθῆναι λέχους.  
ὅρκων δὲ φρουρὴ πίστις, οὐδὲ ἔχω μαθεῖν  
ἢ θεοὺς νομίζεις τοὺς τότε οὐκ ἄρχειν ἔτι,  
ἢ καὶνὰ κεῖσθαι θέσμον ἐν ἀνθρώποις ταῦν,  
ἐπεὶ ξύνοισθά γέ εἰς ἐμού οὐκ εὔορκος ὁν. 405  
φεῦ δεξιὰ χεὶρ, ἡς σὺ πόλλον ἐλαμβάνου,  
καὶ τῶνδε γονάτων, ὡς μάτην κεχρώσμεθα  
κακοῦ πρὸς ἀνδρὸς, ἐλπίδων δὲ ημάρτομεν.  
ἄγ, ὡς φίλῳ γὰρ ὅντι σοι κοινώσομαι,  
δοκοῦσα μὲν τί πρός γε σοῦ πράξειν καλῶς; 500  
δύως δέ· ἐρωτηθεὶς γὰρ αἰσχίων φανεῖ.  
τὸν ποὶ τράπωμαι; πότερα πρὸς πατρὸς δόμους,  
οὓς σοὶ προδοῦσα καὶ πάτραν ἀφικόμην;  
ἢ πρὸς ταλαινας Πελιάδας; καλῶς γέ ἀν οὖν  
δέξαιντό μοι οἴκους ὁν πατέρα κατέκτανον. 505  
ἔχει γὰρ οὗτοι τοῖς μὲν οἴκοθεν φίλοις  
ἔχθρα καθέστηχον, οὓς δέ μοι οὐκ ἔχρην κακῶς  
δρᾶν, σοὶ χάριν φέρουσα πολεμίους ἔχω.  
τοιγάρ με πολλαῖς μακαρίαν ἀν' Ἑλλάδα  
ἔθηκας ἀντὶ τῶνδε θαυμαστὸν δέ σε 510  
ἔχω πόσιν καὶ πιστὸν ἡ τάλαινον ἔγω,  
εἰ φεύξομαι γε γάιαν ἐκβεβλημένη,  
φίλων ἔρημος, ξὺν τέκνοις μόνη μόνοις.  
καλόν γέ ὄνειδος τῷ νεωστὶ τυμφίψ,  
πτωχοὺς ἀλάσθαι παῖδας η τέσσασά σε. 515  
ὦ Ζεῦ, τί δὴ χρυσοῦ μὲν ὃς κίβδηλος γέ  
τεκμήριον ἀνθρώποισιν ὥπασας σαφῆ,  
ἀνδρῶν δέ ὅτῳ χρή τὸν κακὸν διειδέναι,  
οὐδεὶς χαρακτήρ ἐμπέφυκε σώματι;

**XO.** δεινή τις ὁργὴ καὶ δυσίατος πέλει,  
ὅταν φίλοι φίλοισι συμβάλωσον ἔριν. 520

**IA.** δεῖ μοι, ὡς ξοκε, μὴ κακὸν φῦναι λόγειν,  
ἀλλον ὥστε ναὸς κεδρὸν οἰακοστρόφον

ἄκροισι λαίφους κρασπέδοις ὑπεκδραμεῖν  
 τὴν σὴν στόμαργον, ὡς γύναι, γλωσσαλγίαν. 525  
 ἐγὼ δ', ἐπειδὴ καὶ λίαν πυργοῖς χάριν,  
 Κύπριν νομίζω τῆς ἐμῆς ναυκληρίας  
 σώτειραν εἶναι θεῶν τε κάνθρώπων μόνην.  
 σοὶ δ' ἔστε μὲν νοῦς λεπτὸς, ἀλλ' ἐπίφθονος  
 λόγος διελθεῖν, ὡς Ἐρωτ σ' ἡνάγκασε 530  
 τόξοις ἀφύκτοις τούμῳ ἐκσῶσαι δέμας.  
 ἀλλ' οὐκ ἀκριβῶς αὐτὰ θήσομαι λίαν·  
 ὅπη γὰρ οὖν ὥνησας, οὐ κακῶς ἔχει.  
 μείζω γε μέντοι τῆς ἐμῆς σωτηρίας  
 εἴληφας η̄ δέδωκας, ὡς ἐγὼ φράσω. 535  
 πρῶτον μὲν Ἑλλάδ' ἀντὶ βαρβάρου χθονὸς  
 γαῖαν κατοικεῖς, καὶ δίκην ἐπίστασαι  
 νόμοις τε χρῆσθαι μὴ πρὸς ισχύος χάριν·  
 πάντες δέ σ' ἔσθοντ' οὖσαν Ἑλληνες σοφὴν,  
 καὶ δόξαν ἔσχεις· εἰ δὲ γῆς ἐπ' ἔσχάτοις 540  
 ὅροισιν φέκεις, οὐκ ἄν ἦν λόγος σέθεν.  
 εἴη δ' ἔμοιγε μῆτε χρυσὸς ἐν δόμοις  
 μῆτ' Ὀρφέως κάλλιον ὑμνῆσαι μέλος,  
 εἰ μὴ πίσημος η̄ τύχη γένοιτο μοι.  
 τοσαῦτα μέν σοι τῶν ἐμῶν πόνων πέρι 545  
 ἔλεξ· ἀμιλλαν γὰρ σὺ προῦθηκας λόγων.  
 ἂ δ' ἐς γάμους μοι βασιλικοὺς ὥνείδιστας,  
 ἐν τῷδε δείξω πρῶτα μὲν σοφὸς γεγώς,  
 ἐπειτα σώφρων, εἴτα σοὶ μέγας φίλος  
 καὶ παισὶ τοῖς ἐμοῖσιν· ἀλλ' ἔχ' ἡσύχως. 550  
 ἐπεὶ μετέστην δεῦρ' Ἰωλκίας χθονὸς  
 πολλὰς ἐφέλκων ξυμφορὰς ἀμηχάνους,  
 τί τοῦδε ἄν εὐρημ' ηὗρον εὐτυχέστερον  
 η̄ παιᾶν γῆμαι βασιλέως φυγὰς γεγώς;  
 οὐχ, η̄ σὺ κνίζει, σὸν μὲν ἔχθαιρων λέχος, 555  
 καινῆς δὲ νύμφης ἴμέρω πεπληγμένος,  
 οὐδὲ εἰς ἀμιλλαν πολύτεκνον σπουδὴν ἔχων·  
 ἄλις γὰρ οἱ γεγώτες οὐδὲ μέμφομαι·  
 ἀλλ' ὡς, τὸ μὲν μέγιστον, οἰκοῦμεν καλῶς,

- καὶ μὴ σπανιζοίμεσθα, γυγνώσκων ὅτε  
πένητα φεύγει πᾶς τις ἐκποδὼν φίλος,  
ταῦδας δὲ θρέψαιμ' ἀξίως δόμων ἔμων,  
σπείρας τ' ἀδελφοὺς τοῖσιν ἐκ σέθεν τέκνοις  
ἐς ταῦτὸ θείην, καὶ ξυναρτήσας γένος  
εὐδαιμονοίην. σοί τε γὰρ παιῶν τί δεῖ; 585  
ἔμοι τε λύει τοῖσι μέλλουσιν τέκνοις  
τὰ ζῶντ' ὄντησαι. μῶν βεβούλευμα κακῶς;  
οὐδ' ἀν σὺ φαίης, εἴ σε μὴ κνίζοι λέχος.  
ἀλλ' ἐς τοσοῦτον ἥκεθ' ὥστ' ὄρθουμένης  
εὐνῆς γυναικες πάντ' ἔχειν νομίζετε, 570  
ἥν δ' αὖ γένηται ξυμφορά τις ἐς λέχος,  
τὰ λῷστα καὶ κάλλιστα πολεμιώτατα  
τίθεσθε. χρῆν γὰρ ἄλλοθέν ποθεν βροτοὺς  
ταῖδας τεκνοῦσθαι, θῆλυ δ' οὐκ εἶναι γένος·  
χοῦτως ἀν οὐκ ἥν οὐδὲν ἀνθρώποις κακόν. 575
- ΧΟ.** Ἰάσον, εὖ μὲν τούσδε ἐκόσμησες λόγους·  
ὅμως δὲ ἔμοιγε, κεὶ παρὰ γνώμην ἔρω,  
δοκεῖς προδοὺς σὴν ἄλοχον οὐ δίκαια δρᾶν.
- ΜΗ.** ἡ πολλὰ πολλοῖς εἰμὶ διάφορος βροτῶν.  
ἔμοι γὰρ ὅστις ἄδικος ὃν σοφὸς λέγειν  
πέφυκε, πλείστην ζημίαν ὄφλισκάνει·  
γλώσσῃ γὰρ αὐχῶν τᾶδεκ' εὖ περιστελεῖν,  
τολμᾷ πανουργεῖν· ἔστι δὲ οὐκ ἄγαν σοφός.  
ώς καὶ σὺ μὴ νῦν εἰς ἔμ' εὐσχήμων γένη  
λέγειν τε δεινός· ἐν γὰρ ἐκτενεῖ σ' ἔπος. 585  
χρῆν σ', εἴπερ ἥσθα μὴ κακὸς, πείσαντά με  
γαμεῖν γάμον τόνδε, ἀλλὰ μὴ σιγῇ φίλων.
- ΙΑ.** καλῶς γ' ἀν οὖν μοι τῷδε ὑπηρέτεις λόγῳ,  
εἴ σοι γάμον κατεῖπον, ἥτις οὐδὲ νῦν  
τολμᾶς μεθεῖναι καρδίας μέγαν χόλον. 590
- ΜΗ.** οὐ τοῦτό σ' εἶχεν, ἀλλὰ βάρβαρον λέχος  
πρὸς γῆρας οὐκ εὐδοξον ἐξέβαινέ σοι.
- ΙΑ.** εὖ νῦν τόδε ἵσθι, μὴ γυναικὸς σύνεκα  
γῆμαί με λέκτρα βασιλέως, αἱ νῦν ἔχω·  
ἀλλ', ὥσπερ εἶπον καὶ πάρος σῶσαι θέλων 595

σὲ καὶ τέκνοισι τοῖς ἐμοῖς ὁμοσπόρους  
φῦσαι τυράννους παῖδας, ἔρυμα δώμασιν.

ΜΗ. μή μοι γένοιτο λυπρὸς εὐδαίμων βίος,  
μηδὲ ὄλβος ὅστις τὴν ἐμὴν κνίζοι φρένα.

ΙΑ. οἰσθ' ὡς μετεύξει καὶ σοφωτέρα φανεῖ; 600  
τὰ χρηστὰ μή σοι λυπρὰ φαινέσθω ποτὲ,  
μηδὲ εὐτυχοῦσα δυστυχῆς εἶναι δόκει.

ΜΗ. ὑβριζό, ἐπειδὴ σοὶ μὲν ἔστ' ἀποστροφὴ,  
ἔγὼ δὲ ἔρημος τήνδε φεύξομαι χθόνα.

ΙΑ. αὐτὴ τάδε εἴλουν μηδέν' ἄλλον αἴτιω. 605

ΜΗ. τί δρῶσα; μῶν γαμοῦσα καὶ προδοῦσά σε;

ΙΑ. ἀρὰς τυράννοις ἀνοσίους ἀρωμένη.

ΜΗ. καὶ σοῖς ἀραία γένοσα τυγχάνω δόμοις.

ΙΑ. ὡς οὐκρινοῦμαι τῶνδέ σοι τὰ πλείονα.  
ἄλλ' εἴ τι βούλει παισὶν ἢ σαυτῷ φυγῆς 610  
προσωφέλημα χρημάτων ἐμῶν λαβεῖν,  
λέγο· ὡς ἔτοιμος ἀφθόνῳ δοῦναι χερὶ,  
ξένοις τε πέμπειν ξύμβολ', οἱ δράσουσι σ' εὖ.  
καὶ ταῦτα μὴ θέλουσα μωρανεῖς, γύναι·  
λήξασα δὲ ὄργης κερδανεῖς ἀμείνονα. 615

ΜΗ. οὗτοί ἀν ξένοισι τοῖσι σοῖς χρησταί μεθ' ἄν,  
οὗτοί ἀν τι δεξαίμεσθα, μηδὲ νήμιν δίδουν  
κακοῦ γὰρ ἀνδρὸς δῶρος ὄνησιν οὐκέτι ἔχει.

ΙΑ. ἄλλ' οὖν ἔγὼ μὲν δαίμονας μαρτύρομαι,  
ὡς πάνθ' ὑπουργεῖν σοί τε καὶ τέκνοις θέλω. 620  
σοὶ δὲ οὐκέτι τάγαθος, ἄλλ' αὐθαδίδια  
φίλους ἀπωθεῖ· τοιγὰρ ἀλγυνεῖ πλέον.

ΜΗ. χώρει· πόθῳ γὰρ τῆς νεοδμήτου κόρης  
αἴρει, χρονίζων δωμάτων ἐξώπιος·  
τύμφευ· ίσως γὰρ, ξὺν θεῷ δὲ εἰρήσεται, 625  
γαμεῖς τοιοῦτον ὥστε σ' ἀρνεῖσθαι γάμον.

ΧΟ. ἔρωτες ὑπὲρ μὲν ἄγαν ἐλθόντες οὐκ εὔδοξίαν στρ. α'.  
οὐδὲ ἀρετὰν παρέδωκαν ἀνδράσιν· εἰ δὲ ἄλις ἐλθοι 630  
Κύπρις, οὐκέτι θεὸς εὐχαρις οὗτω.  
μήποτε, ωδέσποι, ἐπ' ἐμοὶ χρυσέων τόξων ἐφείης  
ἰμέρῳ χρίσασθ' ἀφυκτον οἰστόν.

στέργοι δέ με σωφροσύνα, δώρημα κάλλιστον  
θεῶν. ἀντ. α'.

μηδέ ποτ' ἀμφιλόγους ὄργας ἀκόρεστά τε νείκη  
θυμὸν ἐκπλήξασ' ἑτέροις ἐπὶ λέκτροις  
προσβάλοι δεινὰ Κύπρις, ἀπτολέμους δ' εὐνὰς  
σεβίζουσ'

οὐδὲνφρων κρίνοι λέχη γυναικῶν.

ὦ πατρὶς, ὦ δῶμά τ' ἐμὸν, στρ. β'.

μὴ δῆτ' ἄπολις γενοίμαν

τὸν ἀμαχανίας ἔχοντα δυσπέρατον αἰῶν' οὐδὲ  
οἰκτροτάτων ἀχέων.

Θανάτῳ θανάτῳ πάρος δαμείην

ἀμέραν τάνδ' ἔξανύσασα· μόχθων δ' οὐκ ἄλλος ὑπερθεν  
ἢ γᾶς πατρίας στέρεσθαι.

εἴδομεν, οὐκ ἔξ ἑτέρων ἀντ. β'.

μύθων ἔχομεν φράσασθαι.

σὲ γὰρ οὐ πόλις, οὐ φίλων τις φάκτισεν παθοῦσαν  
δεινότατον παθέων.

ἀχάριστος ὅλοιθ' ὅτῳ πάρεστι

μὴ φίλους τιμᾶν, καθαρὰν ἀνοίξαντα κλῆδα φρενῶν.  
ἔμοὶ μὲν φίλος οὐποτ' ἔσται.

### ΑΙΓΕΥΣ.

Μήδεια, χαῖρε· τοῦδε γὰρ προοίμιον  
κάλλιον οὐδεὶς οἶδε προσφανεῖν φίλους.

ΜΗ. ὦ χαῖρε καὶ σὺ, παῖ σοφοῦ Πανδίονος,

Αἴγεν. πόθεν γῆς τῆσδ' ἐπιστραφῆ πέδον;

ΑΙ. Φοίβου παλαιὸν ἐκλιπὼν χρηστήριον.

ΜΗ. τί δ' ὄμφαλὸν γῆς θεοπιψόδὸν ἐστάλης;

ΑΙ. παιδῶν ἐρευνῶν σπέρμ' ὅπως γένοιτο μοι.

ΜΗ. πρὸς θεῶν, ἄπαις γὰρ δεῦρ' ἀεὶ τείνεις βίον;

ΑΙ. ἄπαιδές ἐσμεν δαίμονός τινος τύχη.

ΜΗ. δάμαρτος οὖσης, ηλέχους ἄπειρος ὁν;

ΑΙ. οὐκ ἐσμὲν εὐνῆς ἄλυγες γαμηλίουν.

ΜΗ. τί δῆτα Φοῖβος εἰπέ σοι παιδῶν πέρι;

ΑΙ. σοφώτερ' η κατ' ἄνδρα συμβαλεῖν ἔπη.

- ΜΗ. θέμις μὲν ἡμᾶς χρησμὸν εἰδέναι θεοῦ;  
 ΑΙ. μάλιστ', ἐπεὶ τοι καὶ σοφῆς δεῖται φρενός.  
 ΜΗ. τί δῆτ' ἔχρησε; λέξον, εἰ θέμις κλύειν.  
 ΑΙ. ἀσκοῦ με τὸν προῦχοντα μὴ λῦσαι πόδα.  
 ΜΗ. πρὸν ἀν τέ δράσης η̄ τίν' ἔξυη χθόνα; 680  
 ΑΙ. πρὸν ἀν πατρών αὐθις ἔστιαν μόλω.  
 ΜΗ. σὺ δ' ὡς τί χρήζων τήνδε ναυτολεῖς χθόνα;  
 ΑΙ. Πιτθεύς τις ἔστι γῆς ἄναξ Τροιζηνίας.  
 ΜΗ. παῖς, ὡς λέγουσι, Πέλοπος εὐσεβέστατος.  
 ΑΙ. τούτῳ θεοῦ μάντευμα κοινῶσαι θέλω. 685  
 ΜΗ. σοφὸς γὰρ ἀνὴρ καὶ τρίβων τὰ τοιάδε.  
 ΑΙ. κάμοιγε πάντων φίλτατος δορυξένων.  
 ΜΗ. ἀλλ' εὐτυχοίης, καὶ τύχοις ὅσων ἐρᾶς.  
 ΑΙ. τί γὰρ σὸν ὅμμα χρώς τε συντέτηχ' ὅδε;  
 ΜΗ. Αἴγενū, κάκιστος ἔστι μοι πάντων πόσις. 690  
 ΑΙ. τί φῆς; σαφῶς μοι σὰς φράσον δυσθυμίας.  
 ΜΗ. ἀδικεῖ μ' Ἰάσων οὐδὲν ἔξ ἐμοῦ παθών.  
 ΑΙ. τί χρῆμα δράσας; φράζε μοι σαφέστερον.  
 ΜΗ. γυναικ' ἐφ' ἡμῖν δεσπότιν δόμων ἔχει.  
 ΑΙ. η̄ γὰρ τετόλμηκ' ἔργον αἷσχιστον τόδε; 695  
 ΜΗ. σάφ' ἵσθ'. ἄτιμοι δ' ἔσμεν οἱ πρὸ τοῦ φίλοι.  
 ΑΙ. πότερον ἔρασθεὶς η̄ σὸν ἔχθαιρων λέχος;  
 ΜΗ. μέγαν γ' ἔρωτα· πιστὸς οὐκ ἔφυ φίλοις.  
 ΑΙ. ἵτω νῦν, εἴπερ ὡς λέγεις ἔστιν κακός.  
 ΜΗ. ἀνδρῶν τυράννων κῆδος ἡράσθη λαβεῖν. 700  
 ΑΙ. διδωστε δ' αὐτῷ τίς; πέραινέ μοι λόγον.  
 ΜΗ. Κρέων, ὃς ἄρχει τῆσδε γῆς Κορινθίας.  
 ΑΙ. ξυγγρωστὰ μὲν γὰρ η̄ σε λυπεῖσθαι, γύναι.  
 ΜΗ. ὄλωλα· καὶ πρός γ' ἔξελαύνομαι χθονός.  
 ΑΙ. πρὸς τοῦ; τόδ' ἄλλο καινὸν αὖ λέγεις κακόν. 705  
 ΜΗ. Κρέων μ' ἔλαύνει φυγάδα γῆς Κορινθίας.  
 ΑΙ. ἐὰ δ' Ἰάσων; οὐδὲ ταῦτ' ἐπήνεστα.  
 ΜΗ. λόγῳ μὲν οὐχὶ, καρτερεῖν δ' οὐ βούλεται.  
 ἄλλ' ἄντομαί σε τῆσδε πρὸς γενειάδος  
 γονάτων τε τῶν σῶν, ἴκεσία τε γίγνομαι, 710  
 οἴκτειρον οἴκτειρόν με τὴν δυσδαιμονα,

καὶ μή μ' ἔρημον ἐκπεσοῦσαν εἰσίδης,  
δέξαι δὲ χώρα καὶ δόμοις ἐφέστιον.  
οὗτως ἔρως σοὶ πρὸς θεῶν τελεσφόρος  
γένοιτο παίδων, καύτὸς ὄλβιος θάνοις. 718  
εὔρημα δ' οὐκ οἰσθ' οἶον εὔρηκας τόδε·  
παύσω δέ σ' ὅντ' ἄπαιδα, καὶ παῖδων γονὰς  
σπεῖραί σε θήσω· τοιάδ' οἶδα φάρμακα.

- ΑΙ. πολλῶν ἔκατι τήνδε σοι δοῦναι χάριν,  
γύναι, πρόθυμός εἰμι, πρῶτα μὲν θεῶν, 720  
ἔπειτα παίδων ὡν ἐπαγγέλλει γονάς.  
ἐς τοῦτο γὰρ δὴ φροῦδός εἰμι πᾶς ἐγώ.  
οὗτῳ δ' ἔχει μοι· σοῦ μὲν ἐλθούσης χθόνα,  
πειράσομαι σου προξενεῖν δίκαιος ὃν.  
τοσόνδε μέντοι σοι προσημαίνω, γύναι· 725  
ἐκ τῆσδε μὲν γῆς οὐ σ' ἀγειν βουλήσομαι,  
αὐτὴ δ' ἔανπερ εἰς ἐμοὺς ἐλθῆς δόμους,  
μενεῖς ἄσυλος, κοῦ σε μὴ μεθῶ τινί.  
ἐκ τῆσδε δ' αὐτὴ γῆς ἀπαλλάσσου πόδα·  
ἀναίτιος γὰρ καὶ ξένοις εἶναι θέλω. 730

ΜΗ. ἔσται τάδ' ἀλλὰ πίστις εἰ γένοιτό μοι  
τούτων, ἔχοιμ' ἀν πάντα πρὸς σέθεν καλῶς.

ΑΙ. μῶν οὐ πέποιθας; ή τί σοι τὸ δυσχερές;

ΜΗ. πέποιθα· Πελίον δ' ἔχθρος ἔστι μοι δόμος  
Κρέων τε. τούτοις δ' ὄρκίοισι μὲν ζυγεὶς 735  
ἄγουσιν οὐ μεθεῖς ἀν ἐκ γαίας ἐμὲ,  
λόγοις δὲ συμβὰς καὶ θεῶν ἐνώμοτος  
φίλος γένοι ἀν κάπικηρυκεύμασι  
οὐκ ἀν πίθοιο· τάμα μὲν γὰρ ἀσθενῆ,  
τοῖς δ' ὄλβος ἔστὶ καὶ δόμος τυραννικός. 740

ΑΙ. πολλὴν ἔλεξας, ω γύναι, προμηθίαν·  
ἀλλ' εἰ δοκεῖ σοι δρᾶν τάδ', οὐκ ἀφίσταμαι.  
ἐμοί τε γὰρ τάδ' ἔστὶν ἀσφαλέστατα,  
σκῆψίν τιν' ἔχθροῖς σοῖς ἔχοντα δεικνύναι,  
τὸ σόν τ' ἄραρε μᾶλλον· ἔξηγον θεούς. 745

ΜΗ. ὅμιν πέδον Γῆς πατέρα θ' Ἡλιον πατρὸς  
τούμοῦ θεῶν τε συντιθεὶς ἄπαν γένος.

ΑΙ. τί χρῆμα δράσειν η τί μὴ δράσειν; λέγε.

ΜΗ. μήτ' αὐτὸς ἐκ γῆς σῆς ἔμ' ἐκβαλεῖν ποτὲ  
μήτ', ἄλλος ἦν τις τῶν ἐμῶν ἔχθρῶν ἄγειν 780  
χρῆγ, μεθήσειν ζῶν ἐκουσίψ τρόπῳ.

ΑΙ. ὅμινυμι Γαῖαν Ἡλίου θ' αἶγνὸν σέβας  
θεούς τε πάντας ἐμμενεῖν ἀ σου κλύω.

ΜΗ. ἀρκεῖ· τί δ' ὄρκῳ τῷδε μὴ ὕμενων πάθοις;

ΑΙ. ἀ τοῦσι δυσσεβοῦσι γίγνεται βροτῶν. 785

ΜΗ. χαίρων πορεύοντα πάντα γὰρ καλῶς ἔχει,  
κάγω πόλιν σὴν ὡς τάχιστ' ἀφίξομαι,  
πράξασ' ἀ μέλλω καὶ τυχοῦσ' ἀ βούλομαι.

ΧΟ. ἄλλα σ' ὁ Μαίας πομπαῖος ἄναξ  
πελάσειε δόμοις, ὃν τ' ἐπίνοιαν 780  
σπεύδεις κατέχων πράξειας, ἐπεὶ  
γενναῖος ἀνὴρ,  
Αἴγεν, παρ' ἐμοὶ δεδόκησαι.

ΜΗ. ὁ Ζεὺς Δίκη τε Ζηνὸς Ἡλίου τε φῶς,  
νῦν καλλίνικοι τῶν ἐμῶν ἔχθρῶν, φίλαι, 785  
γενησόμεσθα, κεὶς ὁδὸν βεβήκαμεν.  
νῦν δ' ἐλπὶς ἔχθροὺς τοὺς ἐμοὺς τίσειν δίκην.

οὗτος γὰρ ἀνὴρ γέ μάλιστ' ἐκάμνομεν  
λιμὴν πέφανται τῶν ἐμῶν βουλευμάτων.  
ἐκ τοῦδ' ἀναψόμεσθα πρυμνήτην κάλων, 770  
μολόντες ἄστυ καὶ πόλισμα Παλλάδος.  
ηδη δὲ πάντα τάμα σοι βουλεύματα  
λέξω· δέχου δὲ μὴ πρὸς ηδονὴν λόγους.  
πέμψασ' ἐμῶν τιν' οἰκετῶν Ἱάσονα

εἰς ὄψιν ἐλθεῖν τὴν ἐμὴν αἰτήσομαι. 775

μολόντι δ' αὐτῷ μαλθακοὺς λέξω λόγους,  
ὡς καὶ δοκεῖ μοι ταῦτα καὶ καλῶς ἔχει,

[γάμους τύραννων, οὓς προδοὺς ἡμᾶς ἔχει,  
καὶ ξύμφορ' εἶναι καὶ καλῶς ἐγνωσμένα.]

παῖδας δὲ μεῖναι τοὺς ἐμοὺς αἰτήσομαι,  
οὐχ ὡς λιποῦσα πολεμίας ἐπὶ χθονὸς  
ἔχθροῖσι παῖδας τοὺς ἐμοὺς καθυβρίσαι,  
ἄλλ' ὡς δόλοισι παῖδα βασιλέως κτάνω.

πέμψω γὰρ αὐτοὺς δῶρ’ ἔχοντας ἐν χεροῖν  
νύμφη φέροντας τήνδε μὴ φεύγειν χθόνα,

λεπτόν τε πέπλον καὶ πλόκον χρυσῆλατον.

κάνπερ λαβοῦσα κόσμον ἀμφιθῆ χροῖ,

κακῶς ὄλεῖται πᾶς θ' ὃς ἀν θίγη κόρης·

τοιοῖσδε χρίσω φαρμάκοις δωρῆματα.

ἐνταῦθα μέντοι τόνδ' ἀπαλλάσσω λόγον

ψῆμαξα δ' οἰον ἔργον ἔστ' ἔργαστέον

τούντεῦθεν ἡμῖν τέκνα γὰρ κατακτενῶ

τάμ'. οὗτις ἔστιν ὅστις ἔξαιρήσεται·

δόμον τε πάντα συγχέαστ' Ἰάσονος

ἔξειμι γαίας, φιλτάτων παίδων φόνον

φεύγουσα καὶ τλάσ' ἔργον ἀνοσιώτατον.

οὐ γὰρ γελάσθαι τλητὸν ἔξ ἔχθρων, φίλαι.

ἴτω τί μοι ζῆν κέρδος; οὔτε μοι πατρὶς

οὗτ' οἰκός ἔστιν οὗτ' ἀποστροφὴ κακῶν.

ἡμάρτανον τόθ' ἡνίκ' ἔξελίμπανον

δόμους πατρώους, ἀνδρὸς Ἐλληνος λόγοις

πεισθεῖστ', ὃς ἡμῖν ξὺν θεῷ τίσει δίκην.

οὗτ' ἔξ ἐμοῦ γὰρ παῖδας ὄψεται ποτε

ζῶντας τὸ λοιπὸν οὔτε τῆς νεοζύγου

νύμφης τεκνώσει παῖδ', ἐπεὶ κακὴν κακῶς

θανεῖν σφ' ἀνάγκη τοῖς ἐμοῖσι φαρμάκοις.

μηδείς με φαύλην κάσθενῆ νομίζέτω

μηδὲ ἡσυχαίαν, ἀλλὰ θατέρου τρόπου,

βαρεῖαν δχθροῖς καὶ φίλοισιν εὐμενῆ·

τῶν γὰρ τοιούτων εὐκλεέστατος βίος.

**ΧΟ.** ἐπείπερ ἡμῖν τόνδ' ἐκοίνωσας λόγον,

σέ τ' ὡφελεῖν θέλουσα καὶ νόμοις βροτῶν

ξυλλαμβάνουσα δρᾶν σ' ἀπεινέπω τάδε.

**ΜΗ.** οὐκ ἔστιν ἄλλως· σοὶ δὲ συγγνώμη λέγειν

τάδ' ἔστι, μὴ πάσχουσαν ὡς ἐγὼ κακῶς.

**ΧΟ.** ἀλλὰ κτανεῖν σὺ παῖδε τολμήσεις, γύναι;

**ΜΗ.** οὕτω γὰρ ἀν μάλιστα δηχθείη πόσις.

**ΧΟ.** σὺ δ' ἀν γένουιό γ' ἀθλιωτάτη γυνή.

**ΜΗ.** ίτω περισσοὶ πάντες οὖν μέσφ λόγοι.

785

790

795

800

805

810

815

ἀλλ' εἴα χώρει καὶ κόμης Ἰάσονα.  
ἐς πάντα γὰρ δὴ σοὶ τὰ πιστὰ χρώμεθα.  
λέξης δὲ μηδὲν τῶν ἐμοὶ δεδουγμένων,  
εἴπερ φρονεῖς εὖ δεσπόταις γυνή τ' ἔφυς.

ΧΟ. Ἐρεχθεῖδαι τὸ παλαιὸν ὄλβιοι, στρ. α'.

καὶ θεῶν παιδες μακάρων, ἵερᾶς 825

χώρας ἀπορθήτου τ' ἀποφερβόμενοι.

κλεινοτάταν σοφίαν, ἀεὶ διὰ λαμπροτάτου 830

βαίνοντες ἀβρῶς αἰθέρος, ἐνθα ποθ' ἀγνὰς

ἐννέα Πιερίδας Μούσας λέγουσι

ἔανθὰν Ἀρμονίαν φυτεῦσαι·

τοῦ καλλινάου τ' ἀπὸ Κηφισοῦ ῥοὰς ἀντ. α'.

τὰν Κύπριν κλήζουσιν ἀφυσσαμέναν 835

χώραν καταπνεῦσαι μετρίας ἀνέμων

ἡδυπνόους αὔρας· ἀεὶ δὲ ἐπιβαλλομέναν 840

χαίταισιν εὐώδη ῥοδέων πλόκον ἀνθέων

τῷ σοφίᾳ παρέδρους· πέμπειν ἔρωτας,

παιτοίας ἀρέτᾶς ἐννεργούς. 845

πῶς οὖν ἱερῶν ποταμῶν

στρ. β'.

ἢ πόλις ἢ φίλων

πόμπιμός σε χώρα

τὰν παιδολέτειραν ἔξει,

τὰν οὐχ ὁσίαν μετ' ἄλλων; 850

σκέψαι τεκέων πλαγὰν,

σκέψαι φόνον οίον αἴρει.

μὴ, πρὸς γονάτων σε πάντες

πάντως ἰκετεύομεν,

μὴ τέκνα φονεύσῃς. 855

πόθεν θράσος ἢ φρενὸς ἢ

ἀντ. β'.

χειρὶ τέκνοις σέθεν

καρδίᾳ τε λήψει

δεινὰν προσάγουσα τόλμαν;

πῶς δὲ ὅμματα προσβαλοῦσα

τέκνοις ἄδακρυν μοῖραν

σχήσεις φόνου; οὐ δυνάσει,

παιδῶν ἰκετᾶν πιτνόντων,

860

τέγξαι χέρα φοινίαν  
εὐτλάμονι θυμῷ.

865

ΙΑ. ἥκω κελευσθείς· καὶ γὰρ οὖσα δυσμενής  
οὐτάν ἀμάρτοις τοῦδέ γ', ἀλλ' ἀκούσομαι  
τί χρῆμα βουλεῖ καινὸν ἐξ ἐμοῦ, γύναι.

ΜΗ. Ιᾶσον, αἰτοῦμαί σε τῶν εἰρημένων  
συγγνώμον' εἶναι· τὰς δὲ ἐμὰς ὄργας φέρειν 870  
εἰκός σ', ἐπεὶ νῷν πόλλ' ὑπείργασται φίλα.  
Ἐγὼ δὲ ἐμαυτῇ διὰ λόγων ἀφικόμην,  
κἀλοιδόρησα· σχετλία, τί μαίνομαι  
καὶ δυσμεναίνω τοῖσι βουλεύουσιν εὖ, 875  
ἔχθρᾳ δὲ γαίας κοιράνοις καθίσταμαι  
πόστει θ', διὸς ήμῖν δρᾶ τὰ συμφορώτατα,  
γῆμας τύραννον καὶ κασιγνήτους τέκνοις  
ἐμοῖς φυτεύων; οὐκ ἀπαλλαχθήσομαι  
θυμοῦ; τί πάσχω, θεῶν ποριζόντων καλῶς; 880  
οὐκ εἴστι μέν μοι παῖδες, οἵδα δὲ χθόνα  
φεύγοντας ήμᾶς καὶ σπανίζοντας φίλων;  
ταῦτ' ἐννοήσασ' ὑσθόμην ἀβουλίαν  
πολλὴν ἔχουσα καὶ μάτην θυμουμένη.  
νῦν οὖν ἐπαινῶ, σωφρονεῖν τέ μοι δοκεῖς  
κῆδος τόδε ημῖν προσλαβὼν, ἐγὼ δὲ ἄφρων, 885  
ἢ χρῆν μετεῖναι τῶνδε τῶν βουλευμάτων  
καὶ ξυμπεραίνειν καὶ παρεστάναι λέχει,  
νύμφην τε κηδεύουσαν ἥδεσθαι σέθεν.  
ἀλλ' ἐσμὲν οἶόν ἐσμεν, οὐκ ἐρῶ κακὸν,  
γυναῖκες· οὐκούν χρή σ' ὁμοιοῦσθαι κακοῖς, 890  
οὐδὲ ἀντιτείνειν νήπιον ἀντὶ νηπίων.  
παριέμεσθα, καί φαμεν κακῶς φρονεῖν  
τότ', ἀλλ' ἀμεινον νῦν βεβούλευμαι τάδε.  
ὦ τέκνα τέκνα, δεῦτε, λείπετε στέγας,  
ἔξέλθετ', ἀσπάσασθε καὶ προσείπατε 895  
πατέρα μεθ' ημῶν, καὶ διαλλάχθηθ' ἄμα  
τῆς πρόσθεν ἔχθρας ἐσ φίλους μητρὸς μέτα·  
σπονδαὶ γὰρ ημῖν, καὶ μεθέστηκεν χόλος.  
λάβεσθε χειρὸς δεξιᾶς. οἵμοι κακῶν.

- ώς ἐννοοῦμαι δή τι τῶν κεκρυμμένων. 900  
 ἄρ', ω̄ τέκν', οὗτω καὶ πολὺν ζῶντες χρόνον  
 φίλην ὀρέξετ' ὥλένην; τάλαιν' ἔγω,  
 ώς ἀρτίδακρύς εἴμι καὶ φόβου πλέα.  
 χρόνῳ δὲ νεῖκος πατρὸς ἔξαιρουμένη  
 ὅψιν τέρειναν τήνδ' ἔπληστα δακρύων. 905
- ΧΟ. κάμοὶ κατ' ὅσσων χλωρὸν ὥρμήθη δάκρυ·  
 καὶ μὴ προβαίη μεῖζον ἢ τὸ νῦν κακόν.
- ΙΑ. αἰνῶ, γύναι, τάδ', οὐδὲ ἐκεῖνα μέμφομαι·  
 εἰκὸς γὰρ ὄργας θῆλυ ποιεῖσθαι γένος,  
 γάμους παρεμπολῶντος ἄλλοίους, πόσει. 910  
 ἀλλ' ἐς τὸ λῷον σὸν μεθέστηκεν κέαρ,  
 ἔγινε δὲ τὴν νικῶσαν ἄλλὰ τῷ χρόνῳ  
 βουλήν· γυναικὸς ἔργα ταῦτα σώφρονος.  
 ὑμῖν δὲ, παιδεῖς, οὐκ ἀφροντίστως πατήρ  
 πολλὴν ἔθηκε σὺν θεοῖς προμηθίαν. 915
- οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας  
 τὰ πρῶτα ἔσεσθαι ξὺν καστιγνήτοις ἔτι.  
 ἀλλ' αὐξάνεσθε· τἄλλα δὲ ἔξεργάζεται  
 πατήρ τε καὶ θεῶν ὁστις ἐστὶν εὐμενής.  
 Ίδοιμι δὲ ὑμᾶς εὐτραφεῖς ἥβης τέλος  
 μολόντας, ἔχθρῶν τῶν ἐμῶν ὑπερτέρους.  
 αὗτη, τί χλωροῖς δακρύοις τέγγεις κόρας,  
 στρέψασα λευκὴν ἔμπαλιν παρηίδα,  
 κούκι ἀσμένη τόνδ' ἐξ ἐμοῦ δέχει λόγον;
- ΜΗ. οὐδέν τέκνων τῶνδ' ἐννοουμένη πέρι. 925
- ΙΑ. θάρσει νῦν· εὖ γὰρ τῶνδ' ἔγω θήσω πέρι.
- ΜΗ. δράσω τάδ'. οὗτοι σοῖς ἀπιστήσω λόγοις·  
 γυνὴ δὲ θῆλυ κάπι δακρύοις ἔφυ.
- ΙΑ. τί δὴ, τάλαινα, τοῖσδ' ἐπιστένεις τέκνοις;
- ΜΗ. ἔτικτον αὐτούς· ζῆν δὲ ὅτ' ἔξηγχου τέκνα,  
 εἰσῆλθέ μ' οἴκτος εἰ γενήσεται τάδε. 930  
 ἀλλ' ὡνπερ οὖνεκ' εἰς ἐμοὺς ἥκεις λόγους,  
 τὰ μὲν λέλεκται, τῶν δὲ ἔγω μηροθήσομαι.  
 ἐπεὶ τυράννοις γῆς μ' ἀποστεῖλαι δοκεῖ,  
 κάμοὶ τάδ' ἐστὶ λῷστα, γιγνώσκω καλῶς, 935

μήτ' ἐμποδὼν σοὶ μήτε κοιράνοις χθονὸς  
ναίειν, δοκῶ γὰρ δυσμενῆς εἶναι δόμοις,  
ἡμεῖς μὲν ἐκ γῆς τῆσδε ἀπαίρομεν φυγῇ,  
παῖδες δὲ ὅπως ἀν ἐκτραφῶσι σῇ χερὶ,  
αἵτοῦ Κρέοντα τήνδε μὴ φεύγειν χθόνα. 910

ΙΑ. οὐκ οἶδεν ἀν εἰ πείσαιμι, πειρᾶσθαι δὲ χρή.

ΜΗ. σὺ δὲ ἀλλὰ σὴν κέλευστον αἴτεισθαι πατρὸς  
γυναῖκα παῖδας τήνδε μὴ φεύγειν χθόνα.

ΙΑ. μάλιστα, καὶ πείσειν γε δοξάζω σφ' ἐγὼ  
εἴπερ γυναικῶν ἔστι τῶν ἄλλων μία. 915

ΜΗ. ξυλλήψομαι δὲ τοῦδέ σοι κάγω πόνου·  
πέμψω γὰρ αὐτῇ δῶρ', ἀ καλλιστεύεται  
τῶν νῦν ἐν ἀνθρώποισιν, οἶδεν ἐγὼ, πολὺ,  
λεπτόν τε πέπλον καὶ πλόκον χρυσήλατον  
παῖδας φέροντας. ἀλλ' ὅσον τάχος χρεῶν  
κόσμον κομίζειν δεῦρο προσπόλων τινά. 920

εὑδαιμονήσει δὲ οὐχ ἐν, ἀλλὰ μυρία,  
ἀνδρός τὸ ἀρίστου σοῦ τυχοῦστον ὁμευνέτου,  
κεκτημένη τε κόσμον ὃν ποθεῖ Ήλιος  
πατρὸς πατὴρ δίδωσιν ἐκγόνοισιν οἷς. 925

λάζυσθε φερνὰς τάσδε, παῖδες, ἐς χέρας,  
καὶ τῇ τυράννῳ μακαρίᾳ νύμφῃ δότε  
φέροντες· οὗτοι δῶρα μεμπτὰ δέξεται.

ΙΑ. τί δέ, ὡ ματαία, τῶνδε σὰς κενοῖς χέρας;  
δοκεῖς σπανίζειν δῶμα βασίλειον πέπλων,  
δοκεῖς δὲ χρυσοῦ; σῶζε, μὴ δίδου, τάδε.  
εἴπερ γὰρ ημᾶς ἀξιοῖ λόγου τινὸς  
γυνὴ, προθήσει χρημάτων, σάφει οἶδεν ἐγώ.

ΜΗ. μή μοι σύ πείθειν δῶρα καὶ θεοὺς λόγος·  
χρυσὸς δὲ κρείσσων μυρίων λόγων βροτοῖς. 935  
κείνης ὁ δαίμων, κείνα νῦν αὔξει θεὸς,  
νέα τυραννεῖ· τῶν δὲ ἐμῶν παῖδων φυγὰς  
ψυχῆς αὐτὸν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον..  
ἀλλ', ὡ τέκν', εἰσελθόντε πλουσίους δόμους  
πατρὸς νέαν γυναῖκα, δεσπότιν τὸν ἐμὴν, 950  
ἱκετεύετ', ἐξαπεῖσθε μὴ φεύγειν χθόνα,

κόσμον διδόντες· τοῦδε γὰρ μάλιστα δεῖ,  
ἐς χεῖρ' ἐκείνην δῶρα δέξασθαι τάδε.

ἴθ' ὡς τάχιστα· μητρὶ δὲ ὅν ἄρδη τυχεῖν  
εἰάγγελοι γένοισθε πράξαντες καλῶς. 973

ΧΟ. τὸν ἐλπίδες οὐκέτι μοι παιῶν ζόας, στρ. α'.  
οὐκέτι· στείχουσι γὰρ ἐς φόνον ἥδη.  
δέξεται νύμφα χρυσέων ἀναδεσμῶν  
δέξεται δύστανος ἄταν. 979

ξανθῷ δὲ ἀμφὶ κόμῃ θήσει τὸν "Αἴδα κόσμον αὐτὰ  
ἐν χεροῖν λαβοῦσα.

πείσει χάρις ἀμβρόσιός τ' αὐγὴ πέτλον ἀντ. α'.  
χρυσότευκτόν τε στέφανον περιθέσθαι·  
νερτέροις δὲ ἥδη πάρα νυμφοκομήσει. 983

τοῖον εἰς ἔρκος πεσεῖται,  
καὶ μοῖραν θανάτου προσλήψεται δύστανος· ἄταν δὲ  
οὐχ ὑπεκδραμεῖται. 989

σὺ δέ, ω τάλαν, ω κακόνυμφε κηδεμῶν τυράννων,  
παισὶν οὐ κατειδὼς [στρ. β']

ὅλεθρον βιοτῷ προσάγεις, ἀλόχῳ τε σῷ στυγερὸν  
θάνατον.

δύστανε, μοῖρας ὅσον παροίχει. 993  
μεταστένομαι δὲ σὸν ἄλγος, ω τάλαινα παιῶν  
μάτερ, ἀ φονεύσεις [ἀντ. β'.  
τέκνα νυμφιδίων ἐνεκεν λεχέων, ἀ σοι προλιπῶν  
ἀνόμως 1000

ἄλλᾳ ξυνοικεῖ πόσις ξυνεύνῃ.

ΠΑ. δέσποιν', ἀφεῖνται παιῶνες οἵδε σοὶ φυγῆς,  
καὶ δῶρα νύμφῃ βασιλὶς ἀσμάτη χεροῖν  
ἔδέξατ'. εἰρήνη δὲ τάκειθαν τέκνοις.

ΜΗ. ἔα.

ΠΑ. τί συγχυθεῖσ' ἐστηκας ἦνίκ' εὐτυχεῖς; 1005  
[τί σὴν ἔτρεψας ἔμπαλιν παρηΐδα,  
κούκ ἀσμάτη τόνδ' ἐξ ἐμοῦ δέχει λόγον;]

ΜΗ. αἰαῖ.

ΠΑ. τάδ' οὐ ξυνῷδα τοῖσιν ἐξηγγελμένοις.

ΜΗ. αἰαῖ μάλ' αὐθις. ΠΑ. μῶν τών ἀγγέλλων τύχην

οὐκ οἶδα, δόξης δ' ἐσφάλην εὐαγγέλου;  
**ΜΗ.** ἥγγειλας οἵ ἥγγειλας· οὐ σὲ μέμφομαι.  
**ΠΑ.** τί δαὶ κατηφεῖς ὅμμα καὶ δακρυρροεῖς;  
**ΜΗ.** πολλή μ' ἀνάγκη, πρέσβυ· ταῦτα γὰρ θεοὶ<sup>1010</sup>  
 κάγω κακῶς φρονοῦστ' ἐμηχανησάμην.

**ΠΑ.** θάρσει· κάτει τοι· καὶ σὺ πρὸς τέκνων ἔτι. 1015  
**ΜΗ.** ἄλλους κατάξω πρόσθεν η̄ τάλαιν' ἔγω.  
**ΠΑ.** οὕτοι μόνη σὺ σῶν ἀπεξύγης τέκνων.  
 κούφως φέρειν χρὴ θιητὸν ὄντα συμφοράς.

**ΜΗ.** δράσω· τάδ· ἀλλὰ βαῖνε δωμάτων ἔσω,  
 καὶ παισὶ πόρσυν' οἴα χρὴ καθ' ἡμέραν. 1020  
 ὡς τέκνα τέκνα, σφῶν μὲν ἔστι δὴ πόλις  
 καὶ δῶμ', ἐν τῷ λιπόντες ἀθλίαν ἐμὲ  
 οὐκήσετ' αἱ μητρὸς ἐστερημένοι·  
 ἔγω δ' ἐς ἄλλην γαῖαν εἰμι δὴ φυγὰς,  
 πρὶν σφῶν ὄνασθαι κάπιδεῖν εὐδαίμονας, 1025  
 πρὶν λέκτρα καὶ γυναῖκα καὶ γαμηλίους  
 εὐνὰς ἀγῆλαι λαμπάδας τ' ἀνασχεθεῖν.  
 ὡς δυστάλαινα τῆς ἐμῆς αὐθαδίας.

ἄλλως ἄρ' ὑμᾶς, ως τέκν', ἐξεθρεψάμην,  
 ἄλλως δ' ἐμόχθουν καὶ κατεξάνθην πόνοις, 1030  
 στερρὰς ἐνεγκοῦστ' ἐν τόκοις ἀλγηδόνας.

ἡ μήν ποθ' η̄ δύστηνος εἶχον ἐλπίδας  
 πολλὰς ἐν ὑμῖν γηροβοσκήσειν τ' ἐμὲ  
 καὶ κατθανοῦσαν χερσὸν εὖ περιστελεῖν,  
 ζηλωτὸν ἀνθρώπουσι· νῦν δ' ὅλωλε δὴ 1035  
 γλυκεῖα φροντίς. σφῶν γὰρ ἐστερημένη  
 λυπρὸν διάξω βίοτον ἀλγεινόν τ' ἐμοί·  
 ὑμεῖς δὲ μητέρ' οὐκέτ' ὅμμασιν φίλοις  
 ὄψεσθ', ἐς ἄλλο σχῆμ' ἀποστάντες βίου.

φεῦ φεῦ· τί προσδέρκεσθέ μ' ὅμμασιν, τέκνα; 1040  
 τί προσγελάτε τὸν πανύστατον γέλων;  
 αἰαῖ· τί δράσω; καρδία γὰρ οἴχεται,  
 γυναῖκες, ὅμμα φαιδρὸν ως εἶδον τέκνων.  
 οὐκ ἀν δυναίμην· χαιρέτω βουλεύματα  
 τὰ πρόσθεν· ἄξω παιδας ἐκ γαίας ἐμούς. 1045

τί δεῖ με πατέρα τῶνδε τοῖς τούτων κακοῖς  
λυπουσαν αὐτὴν δὶς τόσα κτᾶσθαι κακά;  
οὐ δῆτ' ἔγωγε. χαιρέτω βουλεύματα.  
καίτοι τί πάσχω; βούλομαι γέλωτ' ὄφλεῖν  
ἔχθροὺς μεθεῖσα τοὺς ἐμοὺς ἀξημίους; 1050  
τολμητέον τάδ'. ἀλλὰ τῆς ἐμῆς κάκης,  
τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενός.  
χωρεῖτε, παιδες, ἐς δόμους· ὅτῳ δὲ μὴ  
θέμις παρεῖναι τοῖς ἐμοῖσι θύμασιν,  
αὐτῷ μελήσει· χεῖρα δ' οὐ διαφθερῶ. 1055  
ἄ.ἄ.

μὴ δῆτα, θυμὲ, μὴ σύ γ' ἐργάσῃ τάδε·  
ἔασον αὐτοὺς, ὡς τάλαν, φείσαι τέκνων·  
ἐκεῖ μεθ' ημῶν ζῶντες εὐφράνοῦσί σε.  
μὰ τοὺς παρ' "Αἰδη νερτέρους ἀλάστορας,  
οὗτοι ποτ' ἔσται τοῦθ' ὅπως ἔχθροῖς ἔγω . 1060  
παιδας παρήσω τοὺς ἐμοὺς καθυβρίσαι.  
[πάντως σφ' ἀνάγκη κατθανεῖν· ἐπεὶ δὲ χρή,  
ημεῖς κτενοῦμεν, οἵπερ ἐξεφύσαμεν.]  
πάντως πέπρωται ταῦτα κούκ έκφεύξεται.  
καὶ δὴ 'πὶ κρατὶ στέφανος, ἐν πέπλοισί τε 1065  
νύμφη τύραννος ὅλλυται, σάφ' οἴδ' ἔγω.  
ἀλλ' εἴμι γὰρ δὴ τλημονεστάτην ὁδὸν,  
καὶ τούσδε πέμψω τλημονεστέραν ἔτι,  
παιδας προσειπεῖν βούλομαι. δότ', ὡς τέκνα,  
δότ' ἀσπάσασθαι μητρὶ δεξιὰν χέρα. 1070  
ὡς φελτάτη χεὶρ, φίλτατον δέ μοι στόμα,  
καὶ σχῆμα καὶ πρόσωπον εὔγενὲς τέκνων,  
εὐδαιμονοῦτον, ἀλλ' ἐκεῖ· τὰ δ' ἐνθάδε  
πατὴρ ἀφεῖλετ'. ὡς γλυκεῖα προσβολὴ,  
ὡς μαλθακὸς χρὼς πνεῦμά θ' ἥδιστον τέκνων. 1075  
χωρεῖτε χωρεῖτ'. οὐκέτ' εἴμι προσβλέπειν  
οἴα τ' ἐς ὑμᾶς, ἀλλὰ νικῶμαι κακοῖς.  
καὶ μανθάνω μὲν οīα δρᾶν μέλλω κακά·  
θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων,  
ὅσπερ μεγίστων αἴτιος κακῶν βροτοῖς. 1080

- ΧΟ. πολλάκις ἥδη διὰ λεπτοτέρων  
μύθων ἔμολον, καὶ πρὸς ἀμίλλας  
ἥλθον μεῖζους ἡ χρὴ γενεὰν  
θῆλυν ἐρευνᾶν· ἀλλὰ γὰρ ἔστιν  
μοῦσα καὶ ἡμῖν, ἡ προσομιλεῖ  
σοφίας ἔνεκεν· πάσαισι μὲν οὗ  
παῦρον δὲ γένος (μίαν ἐν πολλαῖς  
εὑροις ἀν ἵσως)  
οὐκ ἀπόμουσον τὸ γυναικῶν.  
καὶ φημι βροτῶν οἵτινές εἰσιν  
πάμπαν ἄπειροι μηδὲ ἐφύτευσαν  
παῖδας, προφέρειν εἰς εὐτυχίαν  
τῶν γειναμένων.  
οἱ μέν γ' ἄτεκνοι δι' ἀπειροσύνην  
εἴθ' ἥδὺ βροτοῖς εἴτ' ἀνιαρὸν  
παῖδες τελέθουσ' οὐχὶ τυχόντες  
πολλῶν μόχθων ἀπέχονται.  
οἵσι δὲ τέκνων ἔστιν ἐν οἴκοις  
γλυκερὸν βλάστημ', ἐσορῷ μελέτῃ  
κατατρυχομένους τὸν ἄπαντα χρόνον.  
πρῶτον μὲν ὅπως θρέψωσι καλῶς,  
βίοτόν θ' ὅπόθεν λείψουσι τέκνοις.  
ἔτι δ' ἐκ τούτων εἴτ' ἐπὶ φλαύροις  
εἴτ' ἐπὶ χρηστοῖς  
μοχθοῦσι, τόδ' ἔστιν ἄδηλον.  
ἐν δὲ τὸ πάντων λοίσθιον ἥδη  
πᾶσιν κατερῷ θητοῖσι κακόν·  
καὶ δὴ γὰρ ἄλις βίοτόν θ' ηὔρον,  
σῶμά τ' ἐς ἥβην ἥλθεν τέκνων  
χρηστοί τ' ἐγένοντ'. εἰ δὲ κυρήσας  
δαίμων οὗτος, φροῦδος ἐς Ἀιδην  
Θάνατος προφέρων σώματα τέκνων.  
πῶς οὖν λύει πρὸς τοῖς ἄλλοις  
τήνδ' ἔτι λύπην ἀνιαροτάτην  
παιδῶν ἔνεκεν  
θητοῖσι θεοὺς ἐπιβάλλειν;

1085

1090

1095

1100

1105

1110

1115

ΜΗ. φίλαι, πάλαι δὴ προσμένουσα τὴν τύχην  
καραδοκῶ τάκεῖθεν οἱ προβήσεται.  
καὶ δὴ δέδορκα τόνδε τῶν Ἱάσονος  
στείχοντ' ὄπαδῶν πνεῦμα δὲ ηρεθισμένον  
δείκνυσιν ὡς τι καινὸν ἀγγελεῖ κακόν.

1120

## ΑΓΓΕΛΟΣ.

ῳ δεινὸν ἔργον παράνομόν τ' εἰργασμένη  
Μήδεια, φεῦγε φεῦγε, μήτε ναῖαν  
λιποῦσ' ἀπήνην μήτ' ὅχον πεδοστιβῆ.

ΜΗ. τί δὲ ἄξιόν μοι τῆσδε τυγχάνει φυγῆς;

ΑΓ. ὅλωλεν ή τύραννος ἀρτίως κόρη 1125  
Κρέων θὸς ὁ φύσας φαρμάκων τῶν σῶν ὑπο.

ΜΗ. κάλλιστον εἴπας μῦθον, ἐν δὲ εὐεργέταις  
τὸ λοιπὸν ἥδη καὶ φίλοις ἐμοῖς ἔσει.

ΑΓ. τί φῆς; φρονεῖς μὲν ὄρθὰ κοὺ μαίνει, γύναι,  
ἥτις τυράννων ἐστίαν ἥκισμένην 1130  
χαίρεις κλύνουσα, κοὺ φοβεῖ τὰ τοιάδε;

ΜΗ. ἔχω τι κάγω τοῖς γε σοῖς ἐναντίον  
λόγοισιν εἰπεῖν· ἀλλὰ μὴ σπέρχου, φίλος,  
λέξον δὲ ὄπως ὥλοντο· δὶς τόσον γὰρ ἀν  
τέρψειας ἥμᾶς, εἰ τεθνᾶσι παγκάκως.

1135

ΑΓ. ἐπεὶ τέκνων σῶν ἥλθε δίπτυχος γονὴ<sup>1</sup>  
σὺν πατρὶ καὶ παρῆλθε νυμφικοὺς δόμους,  
ἥσθημεν οἵπερ σοῖς ἐκάμνομεν κακοῖς  
δμῶες· δι' ὧτων δὲ εὐθὺς ἦν πολὺς λόγος  
σὲ καὶ πόσιν σὸν νεῖκος ἐσπεῖσθαι τὸ πρίν. 1140  
κυνὲι δὲ ὁ μέν τις χεῖρ, ὁ δὲ ξανθὸν κάρα  
παιδῶν ἔγω δὲ καντὸς ἥδονῆς ὑπο  
στέγας γυναικῶν σὺν τέκνοις ἄμ' ἐσπόμην.  
δέσποινα δὲ ἦν νῦν ἀντὶ σοῦ θαυμάζομεν,  
πρὶν μὲν τέκνων σῶν εἰσιδεῖν ξυνωρίδα, 1145  
πρόθυμον εἶχ' ὀφθαλμὸν εἰς Ἱάσονα·  
ἔπειτα μέντοι προύκαλύψατ' ὅμματα,  
λευκήν τ' ἀπέστρεψ' ἐμπαλιν παρηῖδα  
παιδῶν μυσαχθεῖσ' εἰσόδους· πόσις δὲ σὸς

όργας ἀφήρει καὶ νεάνιδος χόλον,  
λέγων τάδ· οὐ μὴ δυσμενῆς ἔστει φίλοις,  
παύσει δὲ θυμοῦ καὶ πάλιν στρέψεις κάρα,  
φίλους νομίζουσ' οὖστερ ἀν πόσις σέθεν,  
δέξει δὲ δῶρα, καὶ παραιτήσει πατρὸς  
φυγὰς ἀφεῖναι παισὶ τοῖσδε ἐμὴν χάριν; 1155  
 ή δ' ὡς ἔσειδε κόσμον, οὐκ ἡνέσχετο,  
ἀλλ' ἦνεσ' ἄνδρὶ πάντα· καὶ πρὶν ἐκ δόμων  
μακρὰν ἀπεῖναι πατέρα καὶ παῖδας σέθεν,  
λαβοῦσα πέπλους ποικίλους ἡμπίσχετο,  
χρυσοῦν τε θεῖσα στέφανον ἀμφὶ βοστρύχοις 1160  
λαμπρῷ κατόπτρῳ σχηματίζεται κόμην,  
ἄψυχον εἰκὼ προσγελῶσα σώματος.  
 καπετίτ' ἀναστᾶσ' ἐκ θρόνων διέρχεται  
στέγας, ἀβρὸν βαίνοντα παλλεύκῳ ποδὶ,  
δώροις ὑπερχαίρουσα, πολλὰ πολλάκις 1165  
τένοντ' ἐς ὄρθὸν ὅμμασι σκοπουμένη.  
τούνθένδε μέντοι δεινὸν ἦν θέαμ' ἴδειν  
χροιὰν γὰρ ἀλλάξασα λεχρία πάλιν  
χωρεῖ τρέμουσα κῶλα, καὶ μόλις φθάνει  
θρόνοισιν ἐμπεσοῦσα μὴ χαμαὶ πεσεῖν. 1170  
 καὶ τις γεραιὰ προσπόλων, δόξασά που  
ἡ Πανὸς ὄργας ἡ τινὸς θεῶν μολεῖν,  
ἀνωλόλυξε, πρὶν γ' ὄρᾳ διὰ στόμα  
χωροῦντα λευκὸν ἀφρὸν, ὅμμάτων τ' ἄπο  
κόρας στρέφουσαν, αἷμά τ' οὐκ ἐνὸν χροῦ· 1175  
εἴτ' ἀντίμολπον ἥκεν ὄλολυγῆς μέγαν  
κωκυτόν. εὐθὺς δὲ η μὲν ἐς πατρὸς δόμους  
ώρμησεν, η δὲ πρὸς τὸν ἀρτίως πόσιν,  
φράσουσα νύμφης συμφοράν· ἄπασα δὲ  
στέγη πυκνοῖσιν ἐκτύπει δρομήμασιν. 1180  
 ηδη δὲ ἀν ἐλκων κῶλον ἐκπλέθρου δρόμου  
ταχὺς βαδιστής τερμόνων ἀνθήπτετο·  
η δὲ ἐξ ἀναῦδου καὶ μύσαντος ὅμματος  
δεινὸν στενάξασ' η τάλαιν' ἥγείρετο·  
διπλοῦν γὰρ αὐτῇ πῆμ' ἐπεστρατεύετο. 1185

χρυσοῦς μὲν ἀμφὶ κρατὶ κείμενος πλόκος  
θαυμαστὸν ἴει νᾶμα παμφάγου πυρός·  
πέπλοι δὲ λεπτοὶ, σῶν τέκνων δωρήματα,  
λευκὴν ἔδαπτον σάρκα τῆς δυσδαιμονος.

φεύγει δ' ἀναστᾶσ' ἐκ θρόνων πυρουμένη,  
σείουσα χαίτην κράτα τ' ἄλλοτ' ἄλλοσε,  
ῥῖψαι θέλουσα στέφαγον· ἀλλ' ἀραρότως  
σύνδεσμα χρυσὸς εἶχε, πῦρ δ', ἐπεὶ κόμην  
ἔσειτε, μᾶλλον δὶς τόσως τ' ἐλάμπετο.

πίτνει δ' ἐς οὐδας ξυμφορᾶς νικωμένη,  
πλὴν τῷ τεκόντι κάρτα δυσμαθῆς ἰδεῖν·  
οὗτ' ὁμμάτων γὰρ δῆλος ἦν κατάστασις  
οὗτ' εὐφυὲς πρόσωπον, αἷμα δ' ἐξ ἄκρου  
ἔσταζε κρατὸς συμπεφυρμένον πυρὶ,

σάρκες δ' ἀπ' ὁστέων ὥστε πεύκινον δάκρυν  
γναθμοῖς ἀδήλοις φαρμάκων ἀπέρρεον,  
δεινὸν θέαμα· πᾶσι δ' ἦν φόβος θιγεῖν  
νεκροῦ· τύχην γὰρ εἴχομεν διδάσκαλον.

πατὴρ δ' ὁ τλήμων ξυμφορᾶς ἀγνωσίᾳ  
ἄφνω προσελθὼν δῶμα προσπίνει νεκρῷ.

ψῆμωξε δ' εὐθὺς, καὶ περιπτύξας δέμας  
κυνεῖ προσαυδῶν τοιάδ· ὡ δύστηνε παῖ,  
τίς σ' ὡδὸς ἀτίμως δαιμόνων ἀπώλεσεν;  
τίς τὸν γέροντα τύμβον ὄρφανὸν σέθεν  
τίθησιν; οἵμοι, ξυνθάνοιμί σοι, τέκνον.

ἐπεὶ δὲ θρήνων καὶ γόων ἐπαύσατο,  
χροήζων γεραιὸν ἐξαναστῆσαι δέμας,  
προσείχεθ' ὥστε κισσὸς ἔρνεσιν δάφνης  
λεπτοῖσι πέπλοις, δεινὰ δ' ἦν παλαιόματα·

οἱ μὲν γὰρ ἦθελ' ἐξαναστῆσαι γόνυ,  
ἡ δ' ἀντελάζειτο· εἰ δὲ πρὸς βίαν ἄγοι,  
σάρκας γεραιὰς ἐσπάρασσ' ἀπ' ὁστέων.

χρόνῳ δ' ἀπέστη καὶ μεθῆχ' ὁ δύσμορος  
ψυχήν· κακοῦ γὰρ οὐκέτ' ἦν ὑπέρτερος.

κεῦνται δὲ νεκροὶ παῖς τε καὶ γέρων πατὴρ  
πέλας, ποθειὴ δακρύοισι συμφορά.

1190

1195

1200

1205

1210

1215

1220

καί μοι τὸ μὲν σὸν ἐκποδῶν ἔστω λόγου  
γνώσει γὰρ αὐτὴ ζημίας ἀποστροφήν.  
τὰ θυητὰ δ' οὐ νῦ πρῶτον ἥγουμαι σκιάν,  
οὐδὲ ἀν τρέσας εἴποιμι τοὺς σοφοὺς βροτῶν 1225  
δοκοῦντας εἶναι καὶ μεριμνητὰς λόγων,  
τούτους μεγίστην μωρίαν ὄφλισκάνειν  
θυητῶν γὰρ οὐδείς ἔστιν εὑδαίμων ἀνήρ·  
ὅλβου δ' ἐπιφρυέντος εὐτυχέστερος  
ἄλλου γένοιτ' ἀν ἄλλος, εὑδαίμων δ' ἀν οὐ. 1230

ΧΟ. ξοιχ' ὁ δαιμῶν πολλὰ τῇδ' ἐν ἡμέρᾳ  
καλὰ ξυνάψειν ἐνδίκως Ἱάσονι.

ὦ τλῆμον, ὡς σου ξυμφορὰς οἰκτείρομεν,  
κόρη Κρέοντος, ητις εἰς Ἀιδουν δόμους  
οἴχει γάμων ἔκατε τῶν Ἱάσονος. 1235

ΜΗ. φίλαι, δέδοκται τοῦργον ὡς τάχιστά μοι  
παιᾶς κτανούσῃ τῇσδ' ἀφορμᾶσθαι χθονὸς,  
καὶ μὴ σχολὴν ἄγουσταν ἐκδοῦναι τέκνα  
ἄλλῃ φονεῦσαι δυσμενεστέρᾳ χερί.

πάντως σφ' ἀνάγκη κατθανεῖν. ἐπεὶ δὲ χρὴ, 1240  
ἡμεῖς κτενοῦμεν, οἵπερ ἐξεφύσαμεν.

ἄλλ' εἰ ὄπλίζον, καρδία. τί μέλλομεν  
τὰ δεινὰ κάναγκαῖα μὴ πράσσειν κακά;  
ἄγ', ὡς τάλαινα χείρ ἐμὴ, λαβὲ ξίφος,  
λάβ', ἔρπε πρὸς βαλβῖδα λυπηρὰν βίου, 1245  
καὶ μὴ κακισθῆς, μηδὲ ἀναμνησθῆς τέκνων,  
ὡς φιλταθ', ὡς ἔτικτες· ἄλλὰ τήνδε γε  
λαθοῦ βραχεῖαν ἡμέραν παιῶν σέθεν,  
κάπειτα θρήνει· καὶ γὰρ εἰ κτενεῖς σφ' ὅμως  
φιλοι γ' ἔφυσταν, δυστυχῆς δ' ἕγω γυνή. 1250

ΧΟ. ἵω Γᾶ τε καὶ παμφαῆς στρ.

ἀκτὶς Ἄελίου, κατιδεῖτ' ἵδετε τὰν  
όλομέναν γυναικα, πρὶν φοινίαν  
τέκνοις προσβαλεῖν χέρ' αὐτοκτόνον·  
τᾶς σᾶς γὰρ ἀπὸ χρυσέας γονᾶς 1255  
ἔβλαστεν, θεῶν δ' αἷματι πίτνειν  
φόβος ὑπ' ἀνέρων.

- ἀλλά νιν, ὃ φάσι διογενὲς, κάτερ-  
γε, κατάπαυσον, ἔξελ' οἴκων τάλαι-  
ναν φονίαν τ' Ἐρινὺν ὑπ' ἀλαστόρων. 1200  
 μάταν μόχθος ἔρρει τέκνων,  
 μάταν ἄρα γένος φίλιον ἔτεκες, ὃ  
 κυανεᾶν λιποῦσα Συμπληγάδων  
 πετρᾶν ἀξενωτάταν εἰσβολάν.  
 δειλαία, τί σοι φρενῶν βαρὺς  
 χόλος προσπίτνει, καὶ δυσμενῆς  
 φόνος ἀμείβεται;  
 χαλεπὰ γὰρ βροτοῖς ὁμογενῆ μά-  
 σματ' ἐπὶ γαῖαν αὐτοφόνταις ἔνυψ-  
 δὰ θεόθεν πίτνοντ' ἐπὶ δόμοις ἄχη. 1270  
**ΠΑ.** α'. οἴμοι, τί δράσω; ποι φύγω μητρὸς χέρας;  
**ΠΑ.** β'. οὐκ οἶδ', ἀδελφὲ φύλτατ'. ὄλλομεσθα γάρ.  
**ΧΟ.** ἀκούεις βοὰν ἀκούεις τέκνων;  
 ἵω τλάμον, ὃ κακοτυχὲς γύναι.  
 παρέλθω δόμους; ἀρήξαι φόνον δοκεῖ μοι τέκ-  
 νοις. 1275  
**ΠΑ.** α'. ναὶ, πρὸς θεῶν, ἀρήξατ'. ἐν δέοντι γάρ.  
**ΠΑ.** β'. ὡς ἐγγὺς ἥδη γ' ἐσμὲν ἀρκύων ξίφους.  
**ΧΟ.** τάλαιν', ὡς ἄρ' ἥσθα πέτρος η σίδαρος, ἅτις  
 τέκνων δὲν ἔτεκες 1280  
 ἄρροτον αὐτόχειρι μοίρᾳ κτενεῖς.  
 μίαν δὴ κλύω μίαν τῶν πάρος  
 γυναικ' ἐν φίλοις χέρα βαλεῖν τέκνοις,  
 Ἰνώ μανεῖσαν ἐκ θεῶν, ὅθ' η Διὸς  
 δάμαρ νιν ἐξέπεμψε δωμάτων ἄλγ. 1285  
 πίτνει δὲ τάλαιν' ἐς ἄλμαν φόνῳ τέκνων δυστεβεῖ,  
 ἀκτῆς ὑπερτείναστα ποντιας πόδα,  
 δυοῖν τε παιδοιν ἔνυθανοῦσ' ἀπόλλυται.  
 τί δῆτ' οὖν γένοιτ' ἀγ ἔτι δεινόν; ὃ γυναικῶν  
 λέχος παλύπονον, 1290  
 ὅσα βροτοῖς ἔρεξας ἥδη κακά.  
**ΙΑ.** γυναικες, αἱ τῆσδ' ἐγγὺς ἐστατε στέγης,  
 ἄρ' ἐν δόμοισιν η τὰ δείν' εἰργασμένη

- Μήδεια τοιστό<sup>ν</sup>, ἢ μεθέστηκεν φυγῇ;  
δεῖ γάρ νιν ἥτοι γῆς σφε κρυφθῆναι κάτω,  
ἢ πτηνὸν ἄραι σῶμ<sup>ν</sup> ἐς αἰθέρος βάθος,  
εἰ μὴ τυράννων δώμασιν δώσει δίκην.  
πέποιθ<sup>ρ</sup> ἀποκτείνασα κοιράνους χθονὸς  
ἀθῷος αὐτὴ τῶνδε φεύξεσθαι δόμων;  
ἀλλ' οὐ γὰρ αὐτῆς φροντίδ<sup>ν</sup> ὡς τέκνων ἔχω·  
κείνην μὲν οὖς ἔδρασεν ἔρξουσιν κακῶς,  
ἔμων δὲ παιδῶν ἥλθον ἐκσώσων βίον,  
μή μοί τι δράσωσ<sup>ν</sup> οἱ προσήκοντες γένει,  
μητρῶν ἐκπράσσοντες ἀνόσιον φόνον.  
ΧΟ. ὡς τλῆμον, οὐκ οἰσθ<sup>ν</sup> οἱ κακῶν ἐλήλυθας,  
Ιāσον. οὐ γὰρ τούσδ<sup>ν</sup> ἀν ἐφθέγξω λόγους.  
ΙΑ. τί δ<sup>ν</sup> ἔστιν; ἢ που κάμ<sup>ν</sup> ἀποκτεῖναι θέλει;  
ΧΟ. παιδες τεθνᾶσι χειρὶ μητρῷα σέθεν.  
ΙΑ. οἵμοι τί λέξεις; ὡς μ<sup>ν</sup> ἀπώλεσας, γύναι.  
ΧΟ. ὡς οὐκέτ<sup>ρ</sup> ὅντων σῶν τέκνων φρόντιζε δή.  
ΙΑ. ποῦ γάρ νιν ἔκτειν<sup>ν</sup>, ἐντὸς ἢ ἔωθεν δόμων;  
ΧΟ. πύλας ἀνοίξας σῶν τέκνων ὅψει φόνον.  
ΙΑ. χαλάτε κλῆδας ὡς τάχιστα, πρόσπαλοι,  
ἐκλύεθ<sup>ρ</sup> ἀρμοὺς, ὡς ἵδω διπλοῦν κακὸν,  
τοὺς μὲν θανόντας, τὴν δὲ τίσωμαι φόνῳ.  
ΜΗ. τί τάσδε κινεῖς κάναμοχλεύεις πύλας,  
νεκροὺς ἐρευνῶν κάμε τὴν εἰργασμένην;  
παῦσαι πόνου τοῦδ<sup>ν</sup>. εἰ δ<sup>ν</sup> ἔμοῦ χρείαν ἔχεις,  
λέγ<sup>ν</sup> εἴ τι βούλει, χειρὶ δ<sup>ν</sup> οὐ ψαύσεις ποτέ.  
τοιόνδ<sup>ν</sup> ὄχημα πατρὸς Ἡλιος πατήρ  
διδωσιν ἥμιν, ἔρυμα πολεμίας χερός.  
ΙΑ. ὡς μῖσος, ὡς μέγιστον ἔχθιστη γύναι  
θεοῖς τε κάμοὶ παντί τ' ἀνθρώπων γένει,  
ἥτις τέκνοισι σοῖσιν ἐμβαλεῖν ξίφος  
ἔτλης τεκοῦσα, κάμ<sup>ν</sup> ἅπαιδ<sup>ν</sup> ἀπώλεσας  
καὶ ταῦτα δράσασ<sup>ν</sup> ἥλιόν τε προσβλέπεις  
καὶ γαῖαγ, ἔργον τλᾶσα δυσσεβέστατον.  
ὅλοι· ἔγὼ δὲ νῦν φρονῶ, τότ<sup>ρ</sup> οὐ φρονῶν  
ὅτ<sup>ρ</sup> ἐκ δόμων σε βαρβάρου τ'<sup>ν</sup> ἀπὸ χθονὸς

Ἐλλην' ἐς οἰκον τὴγόμην, κακὸν μέγα,  
πατρός τε καὶ γῆς προδότιν ἥ σ' ἐθρέψατο.  
τὸν σὸν δ' ἀλάστορ' εἰς ἔμ' ἐσκηφαν θεοί·  
κτανοῦσα γὰρ δὴ σὸν κάσιν παρέστιον,  
τὸ καλλίπρωρον εἰσέβης Ἀργοῦν σκάφος. 1325  
ἥρξω μὲν ἐκ τοιῶνδε· νυμφευθεῖσα δὲ  
παρ' ἀνδρὶ τῷδε καὶ τεκοῦσά μοι τέκνα  
εὐηῆς ἔκατε καὶ λέχους σφ' ἀπώλεσας.  
οὐκ ἔστιν ἡτίς τοῦτ' ἀν Ἐλληνὶς γυνὴ  
ἔτλη ποθ', ὃν γε πρόσθεν ἡξίουν ἐγὼ  
γῆμαι σε, κῆδος ἔχθρὸν ὄλεθριόν τ' ἔμοι,  
λέαιναν, οὐ γυναῖκα, τῆς Τυρσηνίδος  
Σκύλλης ἔχουσαν ἀγριωτέραν φύσιν.  
ἀλλ' οὐ γὰρ ἀν σε μυρίοις ὀνείδεσι  
δάκοιμι· τοιόνδε ἐμπέφυκέ σοι θράσος· 1345  
ἔρρ', αἰσχροποιὲ καὶ τέκνων μιαιφόνε.  
ἔμοι δὲ τὸν δαίμον' αἰάζειν πάρα,  
ὅς οὗτε λέκτρων νεογάμων ὄνήσομαι,  
οὐ παῖδας οὓς ἔφυσα κάξεθρεψάμην  
ἔξω προσειπεῖν ζῶντας, ἀλλ' ἀπώλεσα. 1350

ΜΗ. μακρὰν ἀν ἔξέτεινα τοῖσδε ἐναντία  
λόγοισιν, εἰ μὴ Ζεὺς πατὴρ τὴπίστατο  
οἵ ἔξ ἔμοῦ πέπονθας οἴα τ' εἰργάσω·  
σὺ δὲ οὐκ ἔμελλες τᾶμ' ἀτιμάσας λέχη  
τερπνὸν διάξειν βίοτον ἐγγελῶν ἔμοι, 1355  
οῦθ' ἡ τύραννος οὗθ' ὁ σοὶ προσθεὶς γάμους  
Κρέων ἀνατὶ τῆσδέ μ' ἐκβαλεῖν χθονός.  
πρὸς ταῦτα καὶ λέαιναν, εἰ βούλει, κάλει,  
καὶ Σκύλλαν, τῇ Τυρσηνὸν φόκησεν πέδον·  
τῆς σῆς γὰρ, ως χρῆ, καρδίας ἀνθηψάμην. 1360

ΙΑ. καυτή γε λυπεῖ καὶ κακῶν κοινωνὸς εἰ.

ΜΗ. σάφ' ἴσθι· λύει δὲ ἄλγος, τὴν σὺ μὴ γγελᾶς.

ΙΑ. ω τέκνα, μητρὸς ως κακῆς ἐκύρσατε.

ΜΗ. ω παῖδες, ως ὠλεσθε πατρῷα νόσῳ.

ΙΑ. οὗτοι νιν ἡμὴ δεξιά γ' ἀπώλεσεν.

ΜΗ. ἀλλ' ὑβρις οἱ τε σοὶ νεοδμῆτες γάμοι.

1365

- ΙΑ. λέχους σφε κηξίωσας οῦνεκα κτανεῖν;  
 ΜΗ. σμικρὸν γυναικὶ πῆμα τοῦτ' εἶναι δοκεῖς;  
 ΙΑ. ἥτις γε σώφρων· σοὶ δὲ πάντ' ἐστὶν κακά.  
 ΜΗ. οἴδ' οὐκέτ' εἰσί· τοῦτο γύρ σε δήξεται. 1370  
 ΙΑ. οἴδ' εἰσὶν, οἵμοι, σῷ κάρα μιάστορες.  
 ΜΗ. ἵσασιν ὅστις ἡρξε πημονῆς θεοί.  
 ΙΑ. ἵσασι δῆτα σήν γ' ἀπόπτυστον φρένα.  
 ΜΗ. στυγεῖ· πικρὰν δὲ βάξιν ἔχθαιρω σέθεν.  
 ΙΑ. καὶ μὴν ἐγὼ σήν· ράδιοι δ' ἀπαλλαγαί. 1375  
 ΜΗ. πῶς οὖν; τί δράσω; κάρτα γὰρ κάγὼ θέλω.  
 ΙΑ. θάψαι νεκρούς μοι τούσδε καὶ κλαῦσαι πάρες.  
 ΜΗ. οὐ δῆτ', ἐπεὶ σφᾶς τῇδ' ἐγὼ θάψω χερὶ,  
 φέρουσ' ἐς Ἡρας τέμενος ἀκραίας θεοῦ,  
 ὡς μή τις αὐτοὺς πολεμίων καθυβρίσῃ,  
 τύμβους ἀνασπῶν· γῇ δὲ τῇδε Σισύφου  
 σεμνὴν ἔορτὴν καὶ τέλη προσάψομεν  
 τὸ λοιπὸν ἀντὶ τοῦδε δυσσεβοῦς φόνου.  
 αὐτὴ δὲ γαῖαν εἴμι τὴν Ἐρεχθέως,  
 Αἴγεν συνοικήσουσα τῷ Πανδίονος. 1385  
 σὺ δ', ὥσπερ εὔκος, κατθανεῖ κακὸς κακῶς,  
 Ἀργοῦς κάρα σὸν λειψάνῳ πεπληγμένος,  
 πικρὰς τελευτὰς τῶν ἐμῶν ἴδων γάμων.  
 ΙΑ. ἀλλά σ' Ἐρινὺς ὄλέσειε τέκνων  
 φονία τε Δίκη. 1390  
 ΜΗ. τίς δὲ κλύει σου θεὸς ἢ δαίμων,  
 τοῦ ψευδόρκουν καὶ ξειναπάτου;  
 ΙΑ. φεῦ φεῦ, μυσταρὰ καὶ παιδολέτιωρ.  
 ΜΗ. στείχε πρὸς οἴκους καὶ θάπτ' ἄλυχον.  
 ΙΑ. στείχω, δισσῶν γ' ἄμορος τέκνων. 1395  
 ΜΗ. οὗπω θρηνεῖς· μένε καὶ γῆρας.  
 ΙΑ. ὦ τέκνα φίλτατα. ΜΗ. μητρί γε, σοὶ δ' οὐ.  
 ΙΑ. κἄπειτ' ἔκτας; ΜΗ. σέ γε πημαίνουσ'.  
 ΙΑ. αἰαῖ· φιλίου χρῆζω στόματος  
 παιδῶν ὁ τάλας προσπτύξασθαι. 1400  
 ΜΗ. νῦν σφε προσαυδᾶς, νῦν ἀσπάζει,  
 τότ' ἀπωσάμενος. ΙΑ. δός μοι πρὸς θεῶν

μαλακοῦ χρωτὸς ψαῦσαι τέκνων.

ΜΗ. οὐκ ἔστι· μάτην ἔπος ἔρριπται.

ΙΑ. Ζεῦ, τάδ' ἀκούεις ὡς ἀπελαυνόμεθ',  
οἵα τε πάσχομεν ἐκ τῆς μυσταρᾶς  
καὶ παιδοφόνου τῆσδε λεαίνης;  
ἄλλ' ὅπόσον γοῦν πάρα καὶ δύναμαι  
τάδε καὶ θρηνῶ κἀπιθεάζω,  
μαρτυρόμενος δαίμονας ὡς μοι  
τέκν' ἀποκτείνασ' ἀποκωλύεις  
ψαῦσαι τε χεροῖν θάψαι τε νεκροὺς,  
οὓς μήποτ' ἐγὼ φύσας ὄφελον  
πρὸς σοῦ φθιμένους ἐπιδέσθαι.

ΧΟ. πολλῶν ταμίας Ζεὺς ἐν Ὄλύμπῳ,  
πολλὰ δ' ἀέλπτως κραίνουσι θεοί·  
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη,  
τῶν δ' ἀδοκήτων πόρον. ηὗρε θεός.  
τοιόνδ' ἀπέβη τόδε πρᾶγμα.

## NOTES.

1. εἴθ' ὥφελε] ‘O that the hull of the Argo had never skimmed through the dark lowering Symplegades in its voyage to the land of the Colchians, and that the pinetree had never fallen by the axe in the glens of Pelion to furnish oars for the hands of the heroes who went in quest of the Golden Fleece for (at the behest of) King Pelias.’—διαπτάσθαι, an epic aorist from the root πετ-, whence πτάστο, πταμένη, διέπτατο in the *Iliad*, and ξπτατο in *Hel.* 18, πταμένας in *Bucch.* 90, πτάσθαι (v. πτέσθαι) *Oed. R.* 17.—*Alav* is regarded by the Schol. as a proper name, *Aea*, allied to Aeëtes, the father of Medea. Strabo, i. 10 (C. 21) mentions τὸν Ἰάσονος πλοῦν τὸν ἐς *Alav*.

4. ἐρεγμῶσαι] Hesych. κώπταις ἀρμόσαι, lit. ‘to fit or furnish with oars.’ So τεκνοῦν πόλιν παισὶν, *Herc. F.* 6. (The subject is πεύκη, χέρας being the object, and the infinitive, of course, depends on ὥφελε, *debebat*.) Ancient critics remarked on the ὕστερον πρότερον, ‘O that the ship had never sailed nor been built’ &c.

6. Πελίᾳ] ‘for Pelias,’ who imposed the task in the hope of getting rid of Jason, Pind. *Pyth.* iv. 165. Apoll. *Rhod.* i. 16.

10. πατέρα] Pelias was the brother of Jason’s father, Aeson, and had usurped the throne rightfully belonging to Aeson (Pind. *Pyth.* iv. 150). In revenge, Medea was induced by Jason to promise the daughters of Pelias renewed youth for their father, if they killed him and boiled his limbs in a magic cauldron—an experiment which she had first successfully performed on an old ram. The subject was familiar to the early Greek vase-painters. The account is given at length in Diodor. Sic. iv. 52, who adds that Alcestis was the only one of the daughters of Pelias who refused her aid in the deed.

11. The μὲν here, which refers also to the following clause, describing Medea’s happy union at first with Jason, is answered by νῦν δ’ ἔχθρα πάντα, where both the hostility of Creon, the King of Corinth, whose daughter (Glauce, ‘the Maid of the Sea’) Jason was about to marry, and the changed conduct of Jason himself are described. The sentence 14, 15 is, of course, parenthetic. The only difficulty is

in the genitive *πολιτῶν*, for which it is not easy to see why, as there is no metrical reason against it, the poet did not write *πολίταις*, which however has very slight MS. authority. The pause in the verse would naturally, though wrongly, lead us to construe *φυγὴ πολιτῶν*. It would have been less harsh to say ὡν *πολιτῶν*—χθόνα, than *πολιτῶν* ὡν *χθόνα*. But not unlike the present case of attraction to the relative when it follows the noun, is Soph. *Trach.* 150, *τότε' ἀν τις εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν πρᾶξιν, κακοῖσιν οἷς ἐγὼ βαρύνομαι.—φυγὴ*, by her flight from her native country in company with Jason.

13. *συμφέρουσα*] being *σύμφορος*, ‘pulling well together,’ as we familiarly say by the same metaphor from a yoke. Ar. *Lysist.* 165, οὐ γὰρ οὐδέποτε εὑφρανθήσεται ἀνὴρ, ἔὰν μὴ τῇ γυναικὶ συμφέρῃ. Inf. 242, μὴ βίᾳ φέρων ἅνγόν.

19. *αἰσυμνᾶται*] ‘is lord of.’ Homer has *αἰσυμνήτης*, *Od.* viii. 258, and Aristotle uses it in the *Politics* for a supreme governor with authority somewhat like the Roman Dictator. The Schol. says it was a Cumæan word.

21. *βοᾷ*] ‘she frantically talks of his oaths, and appeals to the faith that he most solemnly pledged with his own right hand, and makes the gods her witnesses what a return she is getting from Jason.’ The point is, that she calls down on his head the vengeance due for broken oaths, the Greeks regarding perjury as one of the heaviest of the social sins.

24. *ἀφεῖσα*] ‘resigning,’ making no effort to assuage her bodily discomforts arising from want of food &c.

25. *συντήκουσα*] ‘wasting in tears all the long weary time since she first became aware that she had been wronged by her husband.’ So *τήκει βίοτον*, inf. 141. The *σὺν* in compounds often gives the sense of confused and bewildered action and its results. So inf. 689, *τί γὰρ σὸν δῆμα χρώσ τε συντέτηχ’ ὅδε.* *Suppl.* 1106, *δέμας συντάκεις*.

28. *ώς πέτρος*] Aesch. *Prom.* 1022, *δχλεῖς μάτην με κῦμα’ δπως παρηγορῶν.* *Androm.* 537, *τι με προσκίτνεις, ἀλίαν πέτραν ἢ κῦμα λιταῖς ώς ίκετεύων;*

30. *στρέψασα*] *ἀποστρέψασα*, turning it away so as to weep unseen, *πρὸς αὐτήν*.

33. *ἀτιμάσσας ἔχει*] ‘persists in slighting her,’ i.e. shows his determination to do so by resolving to marry another. Soph. *Ant.* 22, *τὸν μὲν προτίσας τὸν δ’ ἀτιμάσσας ἔχει.* *Ibid.* 192, *καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω.*

34. *ἔγνωκε*] She now knows by bitter experience what it is, i.e. how much better, not to be deprived of a home. Cf. 328, 650. A Greek refugee had no legal rights in his or her adopted city, but remained a *ξένος*, an outcast from the *ἀστοῖ*, unless presented with the rights of citizenship by a special privilege.

37. *βουλεύσῃ*] refers to some sudden, or at least par-

ticular and definite, action, whereas βουλεύη would have implied a fear that she was already plotting mischief.—Cf. inf. 317.—νέον, a common euphemism for κακόν.

38. βαρεῖα] ‘morose,’ ‘moody,’ ‘resentful.’ We have no English word exactly to express it. Similarly *Antig.* 763, νοῦς δ' ἔστι τηλικοῦτος ἀλγήσας βαρύς. Aesch. *Eum.* 690, βαρεῖα χώρᾳ τῇδ' ὁμιλήσω πάλιν.

39. τήνδε] ‘This woman,’—pointing, perhaps, to the door of the room where she was supposed to lie.

40, 1. This couplet occurs again 379, 80, and it is a question if we should not here read δειμαίνω τέ νιν μὴ καὶ τύραννον, κ.τ.λ. By τύραννον it would seem that Creon is meant, unless we should further read either μὴ τὴν τύραννον, or τυράννων (Scaliger), or τυράννους (Hermann). Taken alone, it is doubtful if τύραννον could refer to the king's daughter. Compare however inf. 957, 1356.—καὶ is emphatic, and not to be mistaken for τε—καὶ. Cf. *Alcest.* 646, ηὐ ἐγὼ καὶ μητέρα πατέρα τ' ἄν ἐνδίκως ἀν ἡγούμην μόνην.

43. μείξω συμφορὰν] viz., the being condemned to death, besides the being slighted by Jason.

45. Between οἴσεται, the MSS. reading, and ᾔσεται, the probable conjecture of Muretus, it is impossible certainly to decide, since both καλλίνικον (ὑμνον) ᾔδειν and καλλίνικον (ἀθλον) φέρειν (Pind. *Nem.* iii. 17) were in use.—συμβαλὼν, so *Elect.* 906, ἔχθραν τῷδε συμβεβλήκαμεν. Inf. 521, συμβάλωσ' ἔρειν.

46. ἐκ τρόχων] ‘from their races,’ more usually δρόμων. Some read τροχῶν, ‘from their games at hoop.’ For ἐκ, cf. *Theocr.* i. 16, η γὰρ ἀπ' ἀγρας τανίκα κεκμακώς ἀμπαύεται.

48. νέα φροντίς] Compare Soph. *Trach.* 144, τὸ γὰρ νεότον ἐν ταιοῖσδε βόσκεται χώροισιν αὐτοῦ, i.e. ἐν κακῶν ἀπειρίᾳ, ‘there in such rural haunts.’—οὐκ ἀλγεῖν, i.e. ἀλλὰ μᾶλλον χαίρειν. This seems a better interpretation than to suppose a *hyperthesis* of οὐκ, for οὐ φίλει ἀλγεῖν.

49. οἰκων—δεσποινῆς] The double genitive presents no real difficulty. The nurse, as a slave, was a chattel (property) of the house but belonging to, or in possession of, her mistress.—παλαιὸν, cf. *Elec.* 400, Ελθ' ὡς παλαιὸν τροφὸν ἐμὸν φίλου πατρός. *Ibid.* 851, πατρὸς παλαιὸν δμῶες. The epithet implies the confidential service of many years, and does not refer merely to age.

50. ἀγονσα] ‘passing your time in solitude.’ So ἀγειν σχολὴν, inf. 1238, *otium agere* &c.

52. μόνη λείπεσθαι] forms one idea, ‘to be left alone by you.’ *Alcest.* 406, λείπομαι φίλας μονόστολός τε ματρός. Cf. inf. 76.—πῶς, ‘how is it that,’ i.e. surely she does not. The answer of the nurse amounts to this: ‘I left her to disburden my mind to the elements by coming forth alone.’ So Prometheus invokes earth and sky, air and

sea, in his soliloquy v. 88. Compare Soph. *El.* 86, Eur. *El.* 59, *Androm.* 91, *Iph.* T. 42.

56. ἐγὼ γάρ] ('And this general remark applies also to myself;) for I have advanced to such a climax of grief as to have conceived a strong desire to come hither and tell to the Earth and Sky the misfortunes of my lady.'

58. μολούσῃ] The syntax is irregular for μολοῦσαν. It may however have been altered by some one who thought the μ' represented μοι. Cf. Soph. *Oed.* R. 350—3, ἔννέπω σε—ώς δυτὶ κ.τ.λ. The converse construction is common: cf. 815, 888. Inf. 1237—8 we have both cases combined.

60. ξηλῶ σε] 'Simpleton that you are!' An ironical phrase, 'I wish I were as wise as you.' The accusative and genitive are the regular syntax. Soph. *El.* 1027, ξηλῶ σε τοῦ νοῦ. Ar. *Vesp.* 1450, ξηλῶ σε τῆς εὐτυχίας. *Iph.* A. 677, ξηλῶ σε μᾶλλον η 'μὲ τοῦ μηδὲν φρονεῖν.

*ibid.* μεσοῖ] 'it is not yet (even) in the middle;' 'it has not got half-way yet.' So Aesch. *Pers.* 435, εὖ νῦν τοδ' ίσθι, μηδέπω μεσοῦν κακόν. Ar. *Ran.* 924, ἐπεὶ τὸ δράμ' ηδη μεσοῖη.

61. ω μῶρος] O stultam! 'The foolish woman!' Cf. 1075. So *Hel.* 461, Αἴγυπτος; ω δύστηνος, οἰ πέπλευκ' ἀρα.—δεσπότας, 'If one must say this (μῶρος) of our masters.'

62. νεωτέρων] The banishment of Medea and her sons, whereas τὰ δεσποτῶν κακῶς πίνοντα refers to her being slighted by her husband, sup. 20.

64. οὐδέν] Alarmed by her excited question τί δ' ξστιν; he pretends that what he had just said was but a passing remark.—μετέγνω, 'I am sorry for,' 'I retract.'

67. οὐ δοκῶν κλύειν] 'pretending not to be listening.' As in οὐ φημὶ, οὐκ οἶμαι, οὐ χρή, 'I think not,' 'you ought not,' &c., the negative sense belongs rather to the infinitive. Cf. *Hipp.* 119, μὴ δόκει τούτων κλύειν. *Electr.* 925, ἀλγιστα δ' φέκεις, οὐ δοκῶν οἴκειν κακῶς. Inf. 295.

68. πεσσούς] This is usually explained 'the place where draughts are played;' but Mr Mahaffy has shown (*Hermathena*, i. p. 239) that stone seats are meant. He compares Hom. *Od.* iv. 406—9, and a verse of Cratinus, ξνθα Διὸς μεγάλου θῶκοι πεσσοί τε καλοῦνται, and this, he adds, "proves that a certain set of stone seats at Athens were called πεσσοί." The poet may easily have transferred the term to Corinth.—ξνθα δὴ, see on *Alcest.* 5.

72. σαφῆς] ἀληθῆς, 'I don't know if the report is true; but I should be glad if it were not so.' We might expect μὴ εἶναι. See 48, 67.

75. εἰ καὶ] If he *has* a quarrel with the mother, surely he will not allow his sons to be so treated.

76. λείπεται] 'are giving way,' 'are being held secondary to.'—τοῖσδε δώμασιν, 'his present family,' Medea and her children.

79. *νέον παλαιῷ*. See on 62.

83. *δλοιτο μὲν μή*] The sense is, ‘I will not say, may he perish! though I think the imprecation is deserved.’ Elmsley compares Soph. *Trach.* 383, *δλοιτο μή τι πάντες οἱ κακοὶ, τὰ δὲ λαθραῖς ἀσκεῖ μὴ πρέποντ’ αὐτῷ κακό.*

86. *ώς πᾶς τις*] ‘Every man is naturally selfish,’ *φίλαυτος*. Soph. *Oed. Col.* 309, *τις γὰρ ἐσθλός οὐχ αὐτῷ φίλος*; The inference meant is, that if a man is *αὐτῷ φίλος* he will be, in proportion, *κακός ἐσ φίλους*, which, the old man says, is the common state of things.

87. *δικαῖως*] ‘disinterestedly.’ This word is often opposed to *κέρδος*, as *Heracl.* 2—3, *Thuc.* iii. 56 and 84.

88. *οὐ στέργει=μισεῖ*] or rather, perhaps, *ei* represents *ἐπειδή*. Hence *οὐ* is used where we should expect *μή*. The sense is ‘(*κέρδους χάριν*, in this case;) since to gain a bride a father shows no natural love to his own progeny.’

90. *σὺ δέ*] addressed confidentially to the old man: ‘Keep these children to themselves as much as you can, and don’t let them come near their mother in her ill humour.’

92. *ταυρουμένην*] ‘glaring on them with the wild eye of a savage bull.’ Cf. 188, *Bacch.* 743, *Hel.* 1558. A bull is supposed to look askance, and as it were to take sight along his horn, *εἰς κέρας παρεμβλέπειν*, when about to strike. Words of this kind are usually compounded with *ἔξ* or *ἀπό*, as *ἔκθηριαθεὶς*, *ἔκδρακοντωθεὶς* (*Aesch. Cho.* 540) *ἔξανδρωθεὶς* &c. But *τεταύρωσαι* occurs *Bacch.* 922.

94. *τινα*] as the object, is difficult to explain. We should expect *τινι*, ‘before it alights (falls) on some one.’ But perhaps *χόλον* is meant, and *τινα* is the subject; ‘before some (effect of) her rage falls on us.’

96. Medea does not appear on the stage till 214, so that her soliloquy within the palace is now heard.

97. *πῶς ἀν.* See inf. 173.

98. *τόδ' ἔκεινο*] ‘there it is,’ ‘this is just what I told you.’ See *Troad.* 620. We have *τοῦτ' ἔκεινο* more commonly as a comic phrase. Soph. *Antig.* 384, *ηδ' ἐστ' ἔκεινη τοῦργον η ἔξειργασμένη*.

106. *ἀρχῆς ἔξαιρόμενον*] ‘reared up from its early stage,’ ‘commencing with small beginnings.’ Like *extollere*, *ἔξαρπειν* is used of rearing tender plants, as in Soph. *Trach.* 147, *ἄλλ' ἡδονᾶς ἄμοχθον ἔξαρπει βίον.—ἀνάψει, sc. Μήδεια,* ‘that she will soon make it blaze out with greater fury.’ The simile perhaps is from a bright cloud which seems to become more and more fiery. Hipp. 173, *στυγνὸν δ' ὁφρύων νέφας αὐξάνεται*. The syntax seems to be *δηλόν ἐστιν νέφος οιμωγῆς*, *ώς τάχα ἀνάψει αὐτό*. Some take *ἀνάψει* transitively, ‘that it will blaze out.’

110. *δηχθεῖσα*] ‘What will a naturally high spirit do, now that it has been stung by injuries?’ Cf. 817, 1370.

114. *καὶ πᾶς κ.τ.λ.]* ‘And thus (father and sons having perished) may there be an end of the whole family.’

116. *σοι]* addressed to Medea not as present, but by way of apostrophe.

118. *ὑπεραλγῶ]* i.e. *ὑπὲρ ὑμῶν*, or perhaps the preposition has intensive force. *Heracl.* 618, *ἀλλὰ σὺ μὴ προπίτηνων τὰ θεῶν φέρε, μηδ' ὑπεράλγει φροντίδα λύπα.*

119. *καὶ πως]* ‘Somehow or other, being accustomed to be controlled in few things and to have authority in many, they find it hard to alter their resentments. (Well! I envy not their lot;) for the being used to live on equal terms with others is the better fortune.’ Creon is meant, who is not likely to forego the anger he has conceived against Medea and her children. The habit of being obeyed, says the poet, tends to make a tyrant inexorable.

124. *δχυρώς]* ‘securely,’ without the apprehensions which a *τύραννος* entertains.

126. *τοῦνομα]* As a saw or maxim it claims superiority over others. Thus Aeschylus says, *Eum.* 503, *παντὶ μέσῳ τὸ κράτος Θεὸς ὥπασε.* Still more useful, he adds, is it in its practical bearing on life.

127. *τὰ ὑπερβάλλοντα]* Whatever is in excess, or overshoots the mark, never avails for men when they stand in need (or want it most), lit. ‘avails at no fit time.’ Elmsley renders *οὐδένα καιρὸν δύναται* by *plus aequo valent*, ‘too much power serves them badly in a strait.’ Thus *καιρὸν* is nearly a synonym of *μέτρον*. Compare, however, *Hel.* 479, *καιρὸν γὰρ οὐδέν’ ἡλθει.* *Aj.* 34, *καιρὸν δ’ ἔφήκεις.* *Ib.* 1316, *καιρὸν ἵσθ’ ἐληλυθώς.* Or again, if we take *καιρὸν* in what appears to be its primary sense, ‘the point aimed at in shooting,’ the sense will be, ‘arrows that fly too high reach no mark at all,’ but are wasted and lost. See Aesch. *Ag.* 355.

129. *ὅταν δργισθῇ]* When too much power or prosperity has excited the anger or envy of the gods, they bring the greater ruin on a family; *feriunt summos fulmina montes.*

131. *ἔκλυον]* The chorus, who as yet have taken no part in the action, have heard Medea’s wailings within the house, and now come forward to inquire the cause. Thus we have no *πάροδος* proper, but the dialogue of the chorus with the actors, technically termed *τὰ ἀπὸ σκηνῆς.*

134. *ἐπ’ ἀμφιπύλον μελάθρου]* supply *ἐστῶσα*, as Herod. v. 93. 3 (compared by Elmsley), *ἐστεῶτες ἐπὶ τῶν θυρέων.* ‘While standing at the palace without, I heard a voice within.’ The outer door, *αὐλεῖος*, and the inner door closing the women’s apartment, *μέταυλος θύρα*, are meant; and the chorus say that they heard the voice through both.—*ἔσω*, apparently for *ἐντὸς*, though in most cases motion is implied. See, however, *Hipp.* 2.

136. οὐδὲ συνήδομαι, i.e. καὶ συμπειθῶ. Cf. *Rhes.* 958, οὐ μὴν θανόντι γ' οὐδαμῶς συνήδομαι.

137. κέκραγται (*κραίνω*) is explained by the Schol. τετέλεσται, οἷον ὑπάρχει. If the text is right, the sense is, 'since it (the house) has been proved (or brought to be) friendly to me.' But κέκραγται is a likely reading, as κίρνασθαι φίλαν, νεοκρᾶς φίλος, &c. occur.

140. ἔχει] *totum tenet, possidet.* The MSS. however give δὲ μὲν γὰρ ἔχει, corrected by Musgrave.

141. τάκει] διαφθείρει, *aetatem consumit*.—παραθαλπόμενα, 'comforted.' Compare παραθέλγειν, Aesch. *Ag.* 71. Construe οὐδενὸς φίλων μύθοις.

144. φλόξ οὐρανία] the lightning. With the next verse compare *Prom.* v. 766, τι δῆτ' ἐμοὶ ζῆν κέρδος; *Inf.* 798.

146. καταλύσασθαι βιοτὰν] 'to bring life to a close,' is cited by Elmsley also from Eur. *Fragm. incert.* 110. The active occurs *Suppl.* 1003, ἐς "Αἰδαν καταλύσουσ' ἐμμοχθον βίοτον. A similar phrase is βίου καταστροφή.

150. τίς ποτε κ.τ.λ.] 'What kind of passion for unsatisfied marriage-rights can that be, too amorous lady! which shall be so eager to end it by death?' The chorus lay the blame on Medea's ardent temperament (she is thence called *sequax*, Propert. v. 5, 41) rather than on Jason's perjury. Cf. 1369. There can be no doubt that ματαία bears the sense here assigned it; see Aesch. *Suppl.* 194, and the note. For the sentiment, cf. *Hipp.* 441, οὐ τάρα λύει τοῖς ἔρωσι τῶν πέλας, ὅσοι τε μέλλουσ', εἰ θανεῖν αὐτοὺς χρεών.

154. μηδὲν] for μηδαμῶς. Cf. *inf.* 190. *Andr.* 88, 463. Aesch. *Ag.* 1438, μηδὲν θανάτου μοῖραν ἔπεύχου.—τόδε, the being killed by lightning, 144.

155. σεβίζει] προτιμᾶ, πρεσβεύει, προαιρεῖται.

156. τόδε] 'at this.' Verbs of pleasure or displeasure, or any mental emotion, take an accusative of the object, as δυσχεραίνειν, ἥδεσθαι τι, &c.

157. συνδικήσει] σύνδικος ἔσται. Zeus will be your advocate, will see you righted, in this.

160. Medea invokes the goddesses who preside over Justice and Marriage to be witnesses of her ill-treatment.

164. αὐτοῖς μελάθροις] See Aesch. *Prom.* 229, 1068.—διακναιομένους, *in eo ut pessum eant*, lit. 'being cut off short.' Aesch. *Ag.* 65, διακναιομένης ἐν προτελείοις κάμακος.

165. οἱ γε] 'since they have the boldness to commence the wrong against me,' and therefore are liable for the whole blame.

166. ἀπενάσθην] (*ναίω*) 'which I so discreditably left, after having killed my own brother,' viz. Apsyrtus, whom Medea slew and scattered his limbs to detain her father Aeëtes from pursuing her. Cf. *Iph. T.* 175, τηλόσε γὰρ δὴ σᾶς

ἀπενάσθην πατρίδος καὶ ἐμᾶς. *Ib.* 1259, Θέμιν δ' ἔτει γὰς ιών  
παῖδ' ἀπενάσσατο.

169. εὐκταλαν] invoked in prayer. *Orest.* 214, τοῖσι  
δυστυχοῦσι εὐκταλα Θεός. *Aesch. Theb.* 720, πατρὸς εὐκταλαν  
'Ερινύν.

173. πῶς ἀν] 'would that.' A wish is expressed by  
asking how a thing may be done. Cf. *Hipp.* 209, πῶς ἀν  
δροσερᾶς ἀπὸ κρηνῆδος καθαρῶν ὑδάτων πῶμ' ἀρυσαίμην; *Sup.*  
97, πῶς ἀν δλοίμα.

178. τὸ τρόπθυμον φίλοισιν] for ἡ ἐς φίλους προθυμία.

182. φίλα καὶ ταῦδ' αὖδα] 'Tell her, too, that we are her  
friends.'

183. σπεῦσον δέ τι] 'But be quick about it, lest she  
should be before you in doing some harm to her children  
within.' The *τι* belongs to the imperative, and seems to  
mean 'do something promptly.' So the Comic poets use  
ἀνύσας τι.—μεγάλως, 'with terrible force,' like a hurricane.  
—πένθος, for λύπη, is rarely used; it properly means  
'mourning.' Cf. inf. 268.

184. εἰ πείσω] 'whether I shall persuade,' i.e. I fear I  
shall not. See *Aesch. Suppl.* 70, quoted on 990 inf.—  
ἐπιδώσω, I will freely bestow, I will not grudge, the favour  
you ask, of a little trouble.

188. ἀποταυροῦται] cf. 92.—δέργυμα, a somewhat ir-  
regular accusative, as if ἔχουσα had been added (*Hec.* 1265).  
'She has the fierce glare of a lioness with whelps, and  
shows herself like a savage bull to her attendants.' So  
*ταυρηδὸν ὑποβλέπειν*, *Plat. Phaed.* p. 117 B. ἔβλεψε γοῦν  
*ταυρηδὸν*, *Ar. Ran.* 804.

190. οὐδὲν] for οὐδαμῶς. See 154. The poet speaks  
of music as a festive enjoyment, and wonders that it has  
not been used (as our Sacred Music is) as a resource and  
a consolation in grief.

197. ἐξ ὕν] sc. λυπῶν. 'Albeit from these violent deaths  
and serious mishaps (arise, and) cause the overthrow of  
families.'

199. τάδε μέν] It would be a good use of music to  
apply it as a remedy, whereas it is a needless adjunct to  
festivity, which has enough of pleasure in itself. *Aesch.*  
*Cho.* 475, παρ' εὐδείπνοις ἔστι ἀτιμος ἐμπύροισι κνισωτοῖς  
χθονέσ.

205. βοᾷ] As in v. 187, we may supply some parti-  
ciple to ἀχεα, like χέονσα, or ἀχεα βοᾷ may form an equi-  
valent to δόύρεται, so as to govern προδόταν,—a syntax of  
which there are many examples.—τὸν ἐν λέχει, sc. δν εἶχε  
σύνευνον, the word προδότης being somewhat indefinite.

207. θεοκλυτεῖ] ἐπικαλεῖται. *Aesch. Pers.* 502, ἐπεὶ δὲ  
πολλὰ θεοκλυτῶν ἐπαύσατο στρατός. Medea is said to invoke,  
or passionately appeal to, the solemn oaths which brought

her, or persuaded her to cross, to the opposite coast of Hellas through the sea at night (in stealthy escape) in her voyage from Colchis to the Thracian Bosporus. This is called the 'key of the Pontus' as commanding the entrance, and *ἀπέραντον*, because there is no passage through the closed inland sea. Cf. *ἀπέραντον δίκτυον ἀτῆς*, *Prom. V.* 1099.

208. Ζηρὸς Θέμιν] Aesch. *Suppl.* 354, *Ικεσία Θέμις Διὸς Κλαρίου*.

214. Medea now first appears on the stage. She is conscious of having given vent in retirement to her feelings of resentment, and she deprecates the charge of moodiness and reserve, expressing her willingness to conform to the social customs of Corinth (222), and alleging in excuse for her conduct the crushing grief which a woman feels at being deserted by her husband.

*ibid.* ἔξηλθον] *Troad.* 647, κἄν προσή κάλ μὴ προσή φόγος γυναιξὶν, αὐτὸ τοῦτ' ἐφέλκεται κακῶς ἀκούειν, ητις οὐκ ἔνδον μένει.

215. *μὴ* here is 'lest,' *ἴνα μὴ*, and not the imperative construction. There is also a reading *μέμφησθε*.

216. *σεξνούς*] 'proud,' 'reserved.' This passage is justly considered difficult. Dr Kennedy (*Studia Sophoclea*, Pt. 1, *Introd.* p. xvi.) renders it thus: 'I know of many people, some within my personal observation, others that are strangers to me, who by a haughty bearing have gained ill repute, while others again, from a quiet manner, have earned the credit of easy-tempered laziness.' In this sense we may compare ὡς ἀπ' ὅμιλτων, 'to judge by the sight,' in *Oed. Col.* 15. Others explain, 'some by living out of sight, others by being in public'; i.e. the charge of pride is apt to be brought against people from the most contrary motives; however they act, they do not escape blame.

218. *ῥᾳθυμίαν*] This word seems aimed at those whom the Athenians called *ἀπράγμονες*, persons neutral or indifferent in politics. Cf. 297.

219. *δίκη γάρ*] (And no wonder that people's motives are misrepresented;) for men look at the acts of others with jaundiced eye, and learn to dislike them before they fully understand them.—*σπλάγχνον*, i.e. *καρδίαν, φρένα*.

222. *ξένον*] As a stranger ought to conform to the customs of a city in which he resides (Medea speaks of herself as one who has come to reside at Corinth), so a citizen ought not to make himself disliked by churlishness and discourtesy, *ἀμαθία*. Cf. *Suppl.* 892, *πρῶτον μὲν, ὡς χρὴ τοὺς μετακοῦντας ξένους, λυπηρὸς οὐκ ἦν οὐδ' ἐπιφθονος πόλει*. The poet alludes to the greater laxity and free intercourse between the sexes in Corinthian life than pre-

vailed at Athens. Medea says that persons are blamed unjustly by those who do not look for motives; but her motive for appearing in public is the sanction which the city gives to the custom, and because, if she had not done so, she might have been charged with sulking and moroseness.

223. *αὐθέδης*] ‘who by becoming bold and blunt has made himself disliked,’ &c. It has been thought that these words are aimed at the demagogue Cleon.

225. *ἐμοὶ δὲ*] but my case is different: not pride, but mental anguish has caused me to keep aloof from my friends.

228. The MSS. agree in *γιγνώσκειν*, ‘on whom depended my right view in all things.’ But the Schol. says the infinitive was introduced by the actors, who (we may suppose) did not understand the phrase *ἐν ω ἦν τὰ πάντα*. Ovid, *Her.* 12. 162, ‘deseror—conjuge, qui nobis omnia solus erat.’ Canter read *γνώσκω*. See inf. 935.

232. *ὑπερβολὴ*] lit. ‘by an outbidding of money,’ i.e. by the offer of larger dowries than others. In *Hipp.* 628 the father is similarly said to get rid of his daughters (*ἀποικίσαι*) by assigning them dowries, *προσθεῖται φερνάς*.

234. *τοῦτο*] viz. *τὸ λαβεῖν δεσπότην*. The other *κακὸν* is the having to buy a husband with money.

236. *ἀπαλλαγαι*] Divorce is thought discreditable in a woman, and she cannot repudiate her husband (if she should have the misfortune to have got a bad one, *κακὸν λαβεῖν*). There is emphasis on *γυναιξὶν*,—‘women cannot do this, though men may.’ Cf. 244, 1375.

238. *ἡθη*] This may mean ‘places of abode,’ but its connexion with *νόμους* makes the sense ‘new ways and customs’ more probable. In contrast with *κανὰ ἡθη* is *οἰκοθεν*, ‘from the friends and companions of her own home.’ Some render *οἰκοθεν* ‘from her own heart’ (knowledge or intelligence). So *Troad.* 652, *νοῦν διδόσκαλον οἰκοθεν ἔχουσα χρηστόν*.—*δτῳ χρήσεται*, ‘what sort of a man she will have to live with as the partner of her couch.’—*μαλιστα*, i. e. in preference to others.

241. *ἐκπονούμεναισιν*] ‘managing,’ ‘contriving,’ ‘arranging,’ so as to obtain a good husband.

243. *θανεῖν χρεῶν*] there is no help for it but death.

245. *δσης*] ‘weariness,’ *ennui*.—*ἡλικας*, his equals in age. There was a maxim *ἡλιξ τέρπει τὸν ἡλικα*.

247. *μιαν ψυχὴν*] sc. *τὴν τοῦ ἀνδρός*. ‘We women, confined to the house, have only one friend to turn to.’ Cf. *Androm.* 872, *τὰ μὲν γὰρ ἄλλα δεύτερ' ἀν πάσχῃ γυνῇ ἀνδρὸς δ' ἀμαρτάνουσ' ἀμαρτάνει βίον*.

248. *λέγουσι δ' ἡμᾶς*] ‘Now they say of us (in contempt) that we live a life without danger at home, while

*they have to fight with the spear. How little do they know! I would rather stand by the shield (with a shield on my arm) in three fights, than give birth to a child once!*' Compare Aesch. *Cho.* 905, *μὴ λεγχε τὸν πονοῦντ' ἔσω καθημένη.—τρέφει δέ γ' ἀνδρὸς μόχθος ἡμένας ἔσω.*

252. *πρὸς σὲ*] to you, the leader of the chorus of Corinthian women.

254. *δυησις*] the enjoyment, the blessings of life.

256. *λελησμένη*] (*ληγέσθαι*), 'carried off (by him) as a captive.' She represents her husband in an invidious light, though the act had been voluntary on her part. Cf. *Troad.* 373, *γυναικός—οὐ βίᾳ λελησμένης.*

258. *μεθορμίσασθαι*] lit. 'to change my moorings out of the way of,' i.e. 'to fly to as a refuge from this sad lot.' Cf. 441.

259. *σοῦ τυγχάνειν*] 'to gain your assent.' So *Hipp.* 328, *μεῖζον γάρ η σοῦ μὴ τυχεῖν τί μοι κακόν*; *Orest.* 700, *ἡν δ' ἀνὴ πνοὰς, τύχοις ἀν αὐτοῦ φρόνιως, δρον θέλεις, sc. τοῦ δήμου.* (The verse is, perhaps, in some way corrupt, the best MSS. giving *τοσοῦτον δέ σου*. Perhaps *αἰτήσομαι* should be read for *βουλήσομαι*. Cf. *Soph. Aj.* 825, *αἰτήσομαι δέ σ' οὐ μακρὸν γέρας λαχεῖν.*)

262. *τὸν δόντα κ τ.λ.*] 'To punish both Creon who gave his daughter, and the daughter who has married (i.e. has already virtually married) Jason.' The middle verb is used of the woman, *nubere*, the active of the man, *uxorem ducere*, as inf. 288, Aesch. *fragm.* *σοὶ μὲν γαμεῖσθαι μόρσιμον, γαμεῖν δ' ἔμοι.* For the cognate accusative *δίκην*, compare *Heracl.* 852, *νέος γενέσθαι κάποισασθαι δίκην ἔχθρούς.* *Ibid.* 882, *ἔχθρούς λαβόντα μὴ ἀποτίσασθαι δίκην.* *Bacch.* 345, *τὸνδε τὸν διδάσκαλον δίκην μέτειμι.*

268. *πενθεῖν*] See on 185. Aesch. *Ag.* 550, *τί ταῦτα πενθεῖν δεῖ;*

272. *εἶπον*] i.e. *λέγω, κελεύω.* It does not appear that Creon had given this order before: see on 443. No present tense of this verb being in use, the aorist was easily admitted by the idiom of the language. So sup. 223, *οὐδ ἀστὸν γίνεσθαι.*

274. *βραβεὺς*] the sole arbiter. In Aesch. *Ag.* 222, the chiefs of the expedition, viz. the two kings, are called *φιλόμαχοι βραβεῖς*, in Soph. *El.* 690 the umpire of the games. *Pers.* 302, *μυρίας ἵππου βραβεύς.*

278. *ἐξιάσι*] 'are letting out all the rope,' or giving the sails full play to the wind. The phrase seems opposed to *στέλλειν λαῦφος*, to take in reefs, and so shorten sail. So *Tro.* 94, *ὅταν στράτευμ' Ἀργεῖον ἐξἴη κάλως.* *Herc. F.* 837, *Ἐλαυνε, κίνει, φόνιον ἐξίει κάλων.* *Ag. Equit.* 756, *νῦν δή σε πάντα δεῖ κάλων ἐξιέναι σεαυτοῦ.—ἄτης ἐκβασίς, any landing-place from the sea of calamity, ἄτης ἄβυσσον πέλαγος οὐ*

μάλ' εὔπορον τόδ' ἔσβεβηκα, Aesch. *Suppl.* 464.. A ship is said προστίσχειν (*Or.* 362) or προσφέρεσθαι when it nears the shore, *Iph. A.* 287, νῆσους ναυβάταις ἀκροσφόρους. Aesch. *Pers.* 279, ἀπρόσοιστος γὰρ ὁ Περσῶν στρατός.

280. δμως] Though the victim of ill-treatment and oppression, I will presume, on the grounds of justice, to put a question to my oppressor. Creon's answer is well suited to the character of a tyrant. His motive, he avows, is selfish. His reply is tantamount to saying, 'I banish you because I choose it.'—παραμπίσχειν (*al.* παραμπέχειν), 'to veil my words,' 'to cloak them by indirect excuses.' Compare παρασύρειν ἔπος, Aesch. *Prom.* 1086.

283. ἀνήκεστον] The result (inf. 1200) justifies the expression; but Creon may have feared the same effect of a sorceress' skill on his daughter's health that Hermione complains of from Andromache, *Andr.* 158.

284. συμβάλλεται] 'contribute.' It seems we must supply μέρος, or in other words, take δείματος as a partitive genitive. No example of a precisely similar construction has yet been cited from ancient writers; for in Thuc. iii. 36, not προσξυνεβάλλετο τῆς ὀρμῆς, but προσξυνελάβοντο τῆς ὀργῆς *al.* Πελοποννησίων νῆες (the reading of the best MSS.), seems clearly right.

291. μαλθακισθέντα] 'by relenting,' 'by showing mercy.' Aesch. *Prom.* 973, Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται. Thuc. iii. 37, δτε ἀν—οἰκτῷ ἐνδώτε, οὐκ ἐπικινδύνως ἡγεῖσθε ἐς ὑμᾶς καὶ οὐκ ἐς τὴν τῶν ξυμμάχων χάρω μαλακίζεσθαι.

293. οὐ νῦν πρῶτον] See inf. 445.

294. Medea here speaks of the danger of being too clever; but the poet perhaps glances at the unsound teachings of the more pretentious sophists, rivals of Anaxagoras and Socrates.

295. οὕποτε] See on 67, 493.—ἐκδιδάσκεσθαι, 'to have his children taught to be too clever (or, extraordinarily clever,' 'to a degree beyond what is needful and right'). *Hipp.* 948, σὺ δὴ θεᾶσιν, ὡς περισσὸς ὡν ἀνὴρ, ξύνει; i.e. 'as some one out of the common way.'

297. χωρὶς γάρ] 'For beside the general charge of inactivity (being ἀπράγμονες, sup. 218), which they have to bear, they win for themselves a jealous ill-feeling from the citizens.' Elmsley well compares Plat. *Symp.* p. 191 A, ἀπέθνησκον ὑπὸ τοῦ λιμοῦ καὶ τῆς ἀλλῆς ἀργίας, and Boeth. adds a remarkable parallel from *Phaed.* p. 234, οἱ σοφοὶ οὖν, φησὶν, πρὸς τῷ δόξαν ἀργίας ἔχειν, καὶ φθονοῦνται ὑπὸ τῶν ἀλλων ἀνθρώπων. The sense is, that the Athenians dislike students, because they are thought to be averse from politics, and they are jealous of their superior reputation for cleverness. The Romans seem to have had a similar prejudice, at least under Domitian. Agricola is said (*Tac.*

*Ag.* 4), 'studium philosophiae acrius, ultra quam Romano ac Senatori concessum est, hausisse.'

299. *καὶνὰ σοφά]* New doctrines are rejected by those who have not intelligence enough to understand them; and the claim to be yet cleverer than those who have learnt to think themselves clever, is a sure way to get oneself disliked. The whole passage has a remarkable bearing on the unpopularity of Socrates, and his fate more than thirty years later.

302. *λυπρός]* 'annoying,' 'odious,' *λυπηρός*. *Ion*, 596, *τῶν μὲν ἀδυνάτων ὑπὸ μισησόμεσθα, λυπρὰ γὰρ τὰ κρείσσονα*, inf. 598.

303. *τῆσδε τύχης]* viz. being the victim of an exaggerated (305) reputation. 'In being wise (i. e. thought wise) I am held by some in dislike,' viz. the *φθόνος* in 297. The verse within brackets seems inserted from 808, and is, at the least, needless in its present position.

305. *προσάντης]* Inf. 381, difficult of access, *δυσπροσήγορος*,—a metaphor from an up-hill road. [In *Rhes.* 318, *ἔρπει κατάντης ξυμφορὰ πρὸς τάγαθὰ*, an easy and downward course is described.]—*πλημμελές*, a euphemism for *κακόν*, a figure borrowed from a false note in music. This refers to Creon's fear for himself, *τὸν δόντα*, 288.

306. *σὺ δ' οὖν]* 'You, however, be that as it may (whether I am really clever or not), fear me, lest something untoward should happen to you.'

307. *οὐχ ᾖδ' ἔχει μοι]* That is not my course of action (or perhaps my power to act) to wrong one who has not wronged me. She speaks in a tone intended to disarm his fears of her, 282. Inf. 723, *οὗτῳ δ' ἔχει μοι*.

309. *ἔξεδου]* *ἔκδόσθαι* is used of giving a daughter in marriage, *ἔκδοῦναι* (generally) of surrendering a captive, as in *Aesch. Suppl.* 335.

310. *ἀλλά]* 'But (you will say) I hate my husband, and am therefore bent on punishing him at any cost, and on his account, those whom he may hold dear, i. e. the young bride; so that you, no doubt, acted wisely in banishing me and my children, as a preventive measure. There is irony in *οἴμαι*, since her real opinion is that Creon must be a fool for exasperating such a spirit as hers, or in thinking he could thwart her vengeance.'

314. *οἰκεῖν]* 'to continue to reside in.' *Thuc.* iii. 48, *τελθεσθέ μοι Μυτιληναῖων οὐς μὲν Πάχης ἀπέπεμψεν ὡς ἀδικοῦντας κρῖναι καθ' ἡσυχίαν, τοὺς δ' ἄλλους ἔδν οἰκεῖν.—καὶ γὰρ* etc., 'for even if wronged we can be silent.' A woman speaking of herself in the plural uses the masculine gender, as Porson pointed out.

315. *κρείσσονων]* See inf. 448. The genitive depends on the notion of inferiority implied in *νικᾶσθαι*. So *Troad.*

23, *νικῶμαι γὰρ Ἀργεῖας θεᾶς Ἡρας, αὐτὸν διάρρηστον,*  
Aesch. *Suppl.* 982.

317. *βουλεύης*] See on 37.

320. *φυλάσσεων*] Not ‘to guard against’ (which would be *φυλάσσεσθαι* as in 289), but ‘to keep safe,’ ‘to keep from doing harm.’ Soph. *Oed. Col.* 812, *μηδέ με φύλασσ' ἐφορμῶν.* —Creon, we may observe, has all the traditional cunning and caution of a *tύραννος*.

323. It is hard to say whether the resemblance between *μενεῖς* and *δυσμενῆς* is intentional or accidental.—*τέχνην*, i.e. with all your cleverness in other respects.

324. *πρός σε τοῦ κ.τ.λ.*] Soph. *Trach.* 436, *μὴ πρός σε τοῦ κατ' ἄκρον Οἰταῖον νάπος Διὸς καταστράπτοντος.* The genitive in this idiom seems to represent *πρός*, ‘in the sight of,’ ‘in presence of,’ and the *interposed accusative* is the usual syntax both in Greek and in Latin. *Alcest.* 276, *μὴ πρός σε θεῶν τλῆς με προδοῦναι.*

325. *ἀναλοίς*] ‘you are wasting.’ The more usual present is *ἀναλίσκω*. Aesch. *Theb.* 811, *αὐτὸς δ' ἀναλοῖ δῆτα δύσποτμον γένος.*

330. *ἔρωτες*] Both Medea’s love for Jason, and Jason’s for Glauce, and perhaps Creon’s for his city, are included.

331. *ὅπως ἀν]* ‘according as.’ *Troad.* 1052, *ὅπως ἀν ἐκβῆ τῶν ἔρωμένων δὲ νοῦς.* Dem. *Mid.* p. 524, *οὐδὲ γὰρ—ώς ἀν ἔκαστος ὑμᾶς δὲ παθὼν πείσῃ, ποιεῖσθε τὴν τιμωρίαν.*

334. *ἡμεῖς*] ‘It is I who am in trouble, and I want not any new troubles.’ Porson follows Musgrave in reading *πόνος μέν* *ἡμεῖς δ' οὐ πόνῳ κεχρήμεθα*; The verse, as it stands, can hardly be right. Cf. 347.

336. The *γε* is part of the formula of expostulation, and does not give a special sense to *τοῦτο*, ‘this at least,’ as if that were the worst of all indignities.

337. *δχλον]* like *πρόδγματα παρέχειν*, to give trouble.

338. *οὐ τοῦτο]* ‘It was not *that* (*τὸ μὴ φεύγεω*) I begged you to grant me,’ lit. ‘I supplicated to obtain from you,’ *παρὰ σοῦ*, or perhaps, ‘it was not in this respect that I sought to obtain your consent.’ See on 259.

341. *ξυμπεράναι]* ‘To complete (conclude) some plan by which we are to fly.’ With *ἀφορμὴν* we may supply from the context *πορίσαι* or *πορίσασθαι*.

343. *οὐδὲν προτιμᾶ]* ‘since the father does not care to provide any supply for his children.’

345. *εὔνοιαν]* kindly feeling towards children in general.

349. *διέφθορα]* lit. ‘I have spoilt many a plan,’ i.e. I have given up my intention, or shown moral weakness, in many instances. So inf. 1055, *χεῖρα δ' οὐ διαφθερῶ*, ‘I will not unnerve my hand.’ *Agam.* 905, *γνώμην μὲν ἔσθι μὴ διαφθεροῦντ' ἔμε.*

350. ὅρῶ] σίναιδα. ‘I see that I am in the wrong,’ as we say.

356. δράσεις] sc. ἐν χρόνῳ οὗτῳ βραχεῖ.

364. Medea’s soliloquy is a splendid composition; a Clytemnestra or a Lady Macbeth does not speak more naturally or from deeper emotion. She combines caution with hatred; caution if practicable, but revenge at all events (392).

365. οὕτι ταύτη ταῦτα] This is addressed to the chorus. ‘Bad enough, as you say, is the aspect of affairs in general, but not at all so in this respect, so far at least,—do not think it.’ Such is the sense; and nearly the same formula occurs Aesch. *Prom.* 519, and Ar. *Equit.* 843. In all these passages πω means that things have not yet come to their worst,—the case is not yet hopeless. Hence ταύτη means κακῶς, and ταῦτα means the permission she has gained to remain for one day. In consequence of this permission, Jason and his bride yet have trials to undergo.

368. τόνδε] viz. Κρέοντα. ‘Think you that I ever would have played the flatterer to this tyrant, if I had not something to win or some plan to carry out?’ The accusatives are attracted to με, the whole forming virtually one sentence, though εἰ properly implies a finite verb, εἰ μή τι ἔκέρδαινον.

372. ἔξον] ‘When he might have defeated (lit. taken captive) my schemes by banishing me from the land.’—ἀφῆκεν, sc. φυγῆς or τοῦ ἐκβληθῆναι, ὥστε μεῖναι κ.τ.λ.

376. αὐτοῖς] A ‘datus incommodi.’

378. δῶμα νυμφικὸν] ‘the bridal chamber.’ The two following lines occurred sup. 40. If genuine in this place also, they would read better if transposed,—‘should I enter the bedroom stealthily and set it on fire, or should I stab them with the sword?’

381. πρόσαντες] ‘adverse.’ See 305.—ὑπερβαίνουσα, ‘in the act of setting foot within their house.’ *Alcest.* 795, τάσδ’ ὑπερβαλών πύλας.

384. τὴν εὐθεῖαν] sc. ὁδὸν πορεύεσθαι, implied from 376, ‘to proceed by the direct road.’

385. σοφαῖ] has reference to women in general; σοφαῖ, the reading of some copies, would mean Medea. See on 314.

386. εἰεν] This implies a brief pause for consideration. ‘Well, now, suppose they are killed; what city will receive a murderer?’ Cf. inf. 1107, καὶ δὴ γὰρ ἀλισ βίοτόν θ’ ηὔρον. *Hel.* 1059, καὶ δὴ παρεῖκεν.

387. ἔχεγγύους] ‘What stranger, by offering me a safe home, will protect my person?’ viz. from ὑβρίς or

outrage. Like φερέγγυος, the word is a compound of ἔγγύη, 'a guarantee.' The same idea of the credit due to men of substance occurs in ἀξιόχρεως and *locuples testis*.—οὐκ ἔστι, 'there is no such one.'

389. πύργος] If any tower of safety should present itself to me. *Alcest.* 311, καὶ παῖς μὲν δρσην πατέρ' ἔχει πύργον μέγαν. She has in view the prospect of some Corinthian offering her a home in the city. Her residence with Aegeus at Athens (inf. 663) can hardly be meant, since that was accepted on the other alternative, ξίφος λαβοῦσα κ.τ.λ. See inf. 1385.

395. ξυνεργόν] Hecate was supposed to give efficacy to charms, philtres, sorceries, &c. See *Ion*, 1048—55.—μυχοῖς, because shrines of this goddess were sometimes attached to private houses, that she might be consulted as an oracle or her aid invoked by offerings. Ar. *Lysist.* 63, ἡ γοῦν Θεογένους ὡς δεῦρ' ιοῦσα θούκατεῖον ἥρετο. *Vesp.* 804.

398. γάμοι] Jason's marriage; κῆδος, his alliance with the family of Creon.

404. τοῖσδ'] seems a more probable reading than τοῖς τ', because γάμοι Σισύφειοι may well be a contemptuous term for a marriage with a Corinthian woman, Sisyphus being a king of Corinth, the reputed father of Ulysses, and renowned for his wickedness and deceit. If we read τοῖς τε, the sense can only be, 'You must not incur ridicule to (or let yourself be derided by) these Corinthians and this marriage (i.e. this bride) of Jason's.'

406. πρὸς δέ] 'Besides, our sex is avowedly (i.e. men so speak of it) most helpless for good, but most cunning in plotting every kind of harm.' See sup. 385, *Hipp.* 480.

409. The theme of the chorus (the first *stasimon*) is the altered relations which henceforth the sexes will bear to each other. Things are changed, and as it were go backwards from their natural or established course. Men, after this perjury of Jason's, will no longer be trusted, and women will be held more in honour, while less will be said about their faithlessness and treachery.

*ibid.* ἀνω] The waters at the source of a river will flow up towards the highlands, and not down to the sea. *Schol.* παροιμία τοῦτο, ἐπὶ τῶν εἰς τὸ ἐναυτίον καὶ παρὰ τὸ προσῆκον μεταβαλλομένων πραγμάτων. Cf. *Suppl.* 520, ἀνω γὰρ ἀνέστοι τὰ πράγματα' οὕτως, εἰ 'πιταξόμεσθα δῆ. Ovid. *Trist.* ii. 8. 1, 'In caput alta suum labentur ab aequore retro Flumina.' Propert. i. 15. 20, 'Multa prius vasto labentur flumina ponto.' Dem. *De Fals. Leg.* p. 433, ἀλλὰ δῆτα ἀνω ποταμῶν ἐκείνη τῇ ἡμέρᾳ πάντες δσοι οἱ περὶ πορνεῖας. ἐρρύησαν λόγοι.

411. ἀνδράσι μέν] Men are now to be regarded as crafty

and perjured, while report shall alter (lit. turn round) my life, so that it shall have good repute.

420. *παλαιγενέων*] The songs composed in ages long past (e.g. by Hesiod, Archilochus, Simonides) in depreciation of women. It seems simplest to construe *παλαιγενεῖς δοιδαί*, not *παλαιγενέων* (*ποιητῶν*) *δοιδαί*, or *μοῦσαι*.

423. *οὐ γάρ*] The causal sentence here stands first; the sense is, 'I would have sung a strain in response, or in opposition, to those of the men, (but I cannot do so) for Phebus has not given the faculty of divine song to woman's genius (or disposition).' After *μελέων* some word like *σιγήσομαι* is left to be supplied.

427. *μακρὸς αἰών*] 'History supplies abundant themes for the dispraise of men as well as of women,' i.e. there is as much to be said against one sex as against the other.—*μοῖραν*, the condition, or lot in life.

430. *ὅρισασα*] 'having left on each hand,' 'having viewed apart,' in the passage through them. So Aesch. *Suppl.* 540, *διχῇ δ' ἀντίπορον γαῖαν ἐν αἰσῃ διατέμνουσα πόρον κυματίαν ὅριζει*.

434. *ἀνάνδρον*] 'widowed.' The sense is, 'You are residing in a foreign land (a misfortune in itself), and now you have lost your husband, and moreover are about to be banished in disgrace' (or as an outlaw).

441. *μεθορμίσασθαι*] 'to change your moorings from your present troubles.' See 258.—*πάρα*, i.e. *πάρεισι*.

442. *κρείσσων σῶν λέκτρων*] 'preferred before your couch.'—*ἀνέστα*, i.e. *ἀνεφάνη*.

445. The Act here commencing, like that in *Alcest.* 614, is one of those which procured for Euripides the name of *ποιητὴς δικαιικὸς*, 'a law-poet,' Arist. *Pax*, 534. It is an argument between Jason and Medea, each discussing the right and the wrong of the other's conduct in justification of his or her own. Jason charges Medea with ill-temper, and Medea retorts with the taunt of *ἀναίδεια* and ingratitude.

*ibid.* *οὐ νῦν*] 'This is not by any means the first time I have observed that ill-temper is an evil that brings people into difficulties.' Compare *Helen.* 957, *ἔγὼ μὲν οὐ νῦν πρῶτον, ἀλλὰ πολλάκις, ἀθλιος ἀν εἶην*. See also sup. 293. Aesch. *Theb.* 1047, *τραχύς γε μέντοι δῆμος ἐκφυγῶν κακά*.

448. *κρεισσόνων*] Under this allusion to Creon, Jason perhaps includes his own design of marrying Glauce. We must suppose that Creon had issued some milder order which Medea had refused to obey. Cf. Soph. *Ant.* 63, *οὐνεκ'* *ἀρχόμεσθ'* *ἐκ κρεισσόνων*. Sup. 315.

453. *πᾶν κέρδος*] 'Pure gain,' i.e. with comparatively nothing of loss, since life is worth preserving at any cost.

455. *ἀφήρουν*] 'tried to remove,' 'did my best to pacify.'

456. οὐκ ἀντεις] ‘ You remitted nothing of your anger.’ A partitive genitive perhaps (*μέρος τι*). Cf. Ar. *Ran.* 700, *τῆς δργῆς ἀνέντες*. *Orest.* 227, *δταν δνῆ νόσος μανίας*. (Some read οὐκ ἀνής, the present tense.)

458. κακ τῶνδε] ‘ Still, even as matters are (i.e. much as you have said against us), I am not tired of helping my friends, and accordingly I have come with, at least, thus much forethought for you, that you may not be compelled to leave the country with your sons either penniless or in want of anything.’

462. καὶ γάρ] Supply some ellipse, as (‘ and therefore I am prepared to assist you;’ ) for even if *you hate me*, &c.

466. εἰς ἀνανδρίαν] ‘ reflecting on your cowardly conduct.’ The sense is, ‘ the greatest reproach I can utter with my tongue, to express my contempt of your unmanly conduct, is to call you not only *κακός* but *πάγκακος*, and not only *πάγκακος* but *παγκάκιστος*.’

468. This verse seems to have crept in from 1324.

472. εὖ δ’ ἐποίησας] ‘ However, I am glad you have come.’ Plat. *Symp.* p. 174, fin., εἴπον σὺν δτι καὶ αὐτὸς μετὰ Σωκράτους ἥκοιμ.—καλώς, ἔφη, ποιῶν σύ.

478. ταύρων ἐπιστάτην] Like *ποιμνίοις ἐπεστάτουν*, Soph. *Oed. R.* 1028, this refers to the management and control of the bulls, while *ξεύγλαισι* is the dative of the mode, ‘ by the yoke-collars.’—θανάσιμον, because the armed heroes who sprung from the sowing of the dragon’s teeth killed each other.

480. ἀμφέπων] φυλάσσων, an Homeric word, occurring in the last verse of the Iliad and many other places. (The MSS. however give *ἀμπέχων*, which was altered by the Aldine editor, Musurus.)—ξσωξε, sc. αὐτό.

486. ἀπέκτεινα] ‘ I caused the death of Pelias.’ See sup. 9.

493. οὐκ ἀρχειν] represents δτι οὐκ ἀρχουσιν. Otherwise, especially with *ει* preceding, we should expect μὴ ἀρχειν. But we may also explain the construction as equivalent to *πότερον οὐ νομίζεις κ.τ.λ.* See sup. 67, 295 and 574, χρῆν—θῆλυ οὐκ εἶναι γένος.

494. Perhaps θέσμι’ ανθρώποις is the true reading. This term was specially applied to *δγραφα νόμιμα*, moral laws. See Aesch. *Suppl.* 688. The meaning is, ironically, that perhaps some new law has come into force which makes perjury permissible.

497. κεχρώσμεθα] ‘ To how little purpose, alas! have my knees been clasped in entreaty by a base man,’ i.e. how little gratitude has been shown for the assistance I gave. *Phoen.* 1625, γόνατα μὴ χρώξειν ἔμα.

500. δοκοῦσα μέν] ‘ Though I do not indeed expect to get any good from such a wretch as *you*;’ or, ‘ not that

I expect,' &c. The negative sense is very often expressed in tragedy by a question.

504. *καλῶς*] ironical, as in 509 seqq.

507. *οὐσ δέ*] My own relations are offended at my leaving home with you, and your relations (Pelias' family) are alienated by the deed I did (486) to oblige you.

516. *κίβδηλος*] alloyed, base, spurious. Cf. *Hipp.* 616, *κίβδηλον ἀνθρώποις γένος γυναικας*.—*δς ḡ*, a somewhat rare omission of *δν*. So *Ion* 856, *τῶν ἐλευθέρων οὐδεὶς κακῶν δοῦλος, ὅστις ἔχθρὸς ḡ*. *El.* 972, *ὅπου δ' Ἀπόλλων σκαιὸς ḡ, τίνες σοφοί*;

518. *διειδέναι*] 'to distinguish,'—a rare word. *Hipp.* 491, *ὡς τάχος διστέον τὸν εὐθὺν ἔξειπόντας ἀμφὶ σοῦ λόγον*.—*χαρακτὴρ*, properly the device or impress on coins. *Hec.* 379, *δεινὸς χάρακτὴρ κάπισημος ἐν βροτοῖς*.

521. *συμβάλωσι*] See sup. 44.

524. *ἄκροισι*] 'With the extreme edge or border of the sail,' i.e. with the sail reefed up so that only the margin catches the wind. The timidity of Greek sailors is said to be remarkable at the present day. The sense is, 'I must avoid the coming storm of your abuse by restraining my own language.' The same figure occurs in *Dem. Mid.* p. 537, *τῷ μηδὲν ὑποστειλαμένῳ πρὸς ὕβριν*.—*γλωσσαλγία* properly meant 'tongue-ache,' viz. from excessive talking. Cf. *Androm.* 689, *ἥν δ' δξυθυμῆς, σοὶ μὲν ἡ γλωσσαλγία μείζων, ἐμοὶ δὲ κέρδος ἡ προμηθία*. Hence 'talkativeness,' *Hesych.* *φλυαρία*.

526. *πυργοῖς χάριν*] since you build too much on the gratitude due to you, or too much extol the favour you conferred.

528. *μόνην*] 'And that there was no other being, divine or human, who had any share in it.' This is said expressly to exclude Medea, who had some claim to supernatural power, as a grandchild of the Sun.

529. After *λεπτὸς* there seems a kind of *aposiopesis*, or some ellipse, like *ἄστε τὰληθὲς εἰδέναι*. 'You are clever, and you know very well that,—though 'tis invidious to say it,—it was Love that compelled you,' &c. Even, he hints, if you had not wished it for my sake, Love inspired you with resolution to deliver me for your own selfish ends.—*λεπτὸς* is 'subtle in intellect,' like *λεπτότεροι μύθοι*, inf. 1081.

532. *θήσομαι*] 'I will not reckon it too closely,' viz. the fact that your aid was really due to love, or that it was Hera who preserved me, and not you; 'for, no doubt, in so far as you did assist me, I have no reason to complain.' A very frigid tribute of the *minimum* of thanks due for saving a life. So *θέσθαι* is used in *Aesch. Ag.* 32 and *Eur. Rhes.* 309. Inf. 573.

534. *σωτηρίας*] 'for my preservation.' The genitive of price, as if depending on *ἀρτί*. See *Orest.* 502. *Rhes.* 467. The poet turns this unmanly argument into an occasion of enlogising the Greek polity and the credit paid by his countrymen to genius, in contrast with the barbaric Colchi.

538. *πρὸς ἴσχιος χάρων*] It is hard to say whether we should supply a participle like *βλέπουσα*, 'without having regard to main-force,' or *κειμένοις*, 'laws not made to support or justify violence,' like the laws enacted by the caprice of tyrants; or lastly, if *πρὸς χάρων* means *χαριζομένη*, 'not indulging,' 'not letting force have its own way.'

541. *φέκεις*]. 'if you had continued to live on the remotest confines of the world,' i.e. to the east of the Pontus. See *Hipp.* 3.

544. *ἐπίσημος*] 'distinguished.' 'I prefer fame to gold and to the highest art of a poet.' *Alcest.* 357, *εἰ δ' Ὁρφέως μοι γλώσσα καὶ μέλος παρῆν*.

545. *πόνων*] cf. 476—8, 531.—*ώνειδισας*, 489.

548. Jason shows his *σοφία* in 551—4, his *σωφροσύνη* in 555—61, and his friendliness in 561 seq.

550. *ἔχ' ἥσυχος*] This is said on Medea making some gesture of impatience.

552. *ἔφελκων*] 'bringing with it,' a figure from a boat taken in tow. Cf. 462. Jason had been compelled to leave his native Iolchos and take refuge in Corinth for the part he had taken in the murder of Pelias.—*ηὑρον ἀν*, 'could have found,' implies that such would have been a wiser course long before.

555. *ἡ σὺ κνίζει*] 'the point at which you are nettled.' Inf. 568, and 599, *σὺ δ' ἦν τι κνισθῆς*.

557. *ἄμιλλαν*] a desire to see whether a first or a second wife would bear more children. So *φιλόπλοιος ἄμιλλας*, *Iph.* T. 411.

558. *οὐδὲ μέμφομαι*] 'and I have no reason to be dissatisfied with them.' *Alcest.* 334, *ἄλις δὲ παῖδων*.

564. *ξυναρτήσας*] 'by combining in one family.'—*σοι τε γὰρ*, supply an ellipse: (and you cannot fairly blame my intention); for you have as many children as you need wish for, and it is my interest to provide for those I already have by the wealth of those yet to come.'—*τι δεῖ*; equivalent to *οὐδὲν δεῖ*.—*λύει*, for *λυσιτελεῖ*, as inf. 1362. *Hipp.* 441. *Alc.* 627.

573. *τίθεσθε*] you reckon, you set down as most hostile. Cf. 532.—*χρῆν γὰρ*, again an ellipse, unless with Nauck we read *χρῆν δρ'*.—For *οὐκ εἴναι* see sup. 493. (Well! the gods might easily have spared us this pest); for mortals should have had children from some other source than women, and the female sex need not have existed at all.' This singular idea is more fully expounded in *Hipp.* 619.

576. ἐκόσμησας] you have tricked out, or dressed up, with plausible sophistry. Ar. *Ran.* 1005, κοσμήσας τραγικὸν λῆπον. Thuc. i. 10, ηὐ εἰκὼς ποιητὴν δύτα ἐπὶ τὸ μεῖζον κοσμῆσαι, and *ibid.* 21.—παρὰ γνώμην, beside, or against, your view of the matter. Aesch. *Ag.* 904, καὶ μὴν τόδ' εἰπὲ μὴ παρὰ γνώμην ἔμοι.

579. πολλοῖς—διάφορος] ‘I am at variance with many on many points, (one of which is this:) in my judgment, when nature has given a dishonest man cleverness in speaking, he is sure to suffer a heavy loss (instead of the gain which most persons suppose him to make. He has forgotten that honesty is the best policy;) for while he flatters himself he can plausibly dress up by his eloquence an unjust cause, he allows himself to act without principle; which is but a poor kind of cleverness after all.’ This paraphrase gives the general sense of a remarkably elliptical passage. The poet aims a severe blow at some demagogue, perhaps Cleon. He says such men expect to make κέρδος by their ἀδικία, but are commonly mistaken. There is a similar passage in Plat. *Theæt.* p. 176 D, τῷ ἀδικοῦντι καὶ ἀνόσια λέγοντι ἡ πράττοντι μακρῷ ἀριστα ἔχει τὸ μὴ συγχωρεῖν δεινῷ ὑπὸ πανουργίας εἶναι. See sup. 305.—περιστέλλειν (inf. 1034) is used of wrapping round and taking care of or supporting some person or object, as τὸ μέσον, ‘the mean,’ Aesch. *Eum.* 667, ξίφος εὖ περιστέλλειν, Soph. *Aj.* 821. Here the idea is taken from dressing up in fine clothes.

583. ἄγαν σοφός] ‘He is not over-clever, after all.’ Cf. 305.

584. εὐσχήμων] (continuing the metaphor from personal appearance) means ‘fair in outward guise,’ ‘plausible,’ ‘smart.’—ἔκτενεῖ, ‘will floor you,’ will lay you low. The word is technically used of stretching or laying out corpses. See *Hippol.* 626, 739, 786.

587. σιγῇ φίλων] ‘without informing your friends of your intention.’

588. καλῶς] Cf. 504. ‘Well, indeed, would you have aided me in carrying out this proposal, if I had told you of my marriage, when not even now you can persuade yourself to remit the fierce anger of your heart.’

591. οὐ τοῦτο] ‘It was not that idea which stopped (or possessed) you, but that your marriage with a foreigner was becoming discreditable to you as you advanced in years.’

593. μὴ γυναικός] He had called himself σώφρων in 549.

595. καὶ πάρος] sup. 559. With αλλὰ we must supply γαμῶ, on account of the nominative θέλων,—unless we read θέλω.

598. *λυπρός*] attended with remorse. She would not have external prosperity if she knew that (as in Jason's case) it had been gained by injustice, nor wealth which would ever be reproaching her conscience.—*δστις κνίζει*, Lat. *qui vellicaret*; the optative by attraction, equivalent to *εἰ κνίζοι* or *δὲ κνίζων*.

600. *μετεύξει καὶ*] amounts virtually to *μετευχομένη*, 'by changing your prayer.' The new prayer is, that we may never be dissatisfied with what is our real interest; as Jason pretends this marriage is Medea's interest. Medea, not without reason, calls such sophistry *ἱβρίς*, an insult to her.

603. *ἀποστροφή*] a refuge, a place to turn to from grief or trouble, viz. the royal house at Corinth. Cf. 799.—*ἔρημος*, sc. *φίλων*.

606. *γαμοῦσα*] She uses the active, to reflect the more pointedly on Jason's conduct to herself: 'was it by acting as you acted towards me?'

608. *καὶ σοῖς*] The γε shows this is ironically said: 'I suppose I am now cursing *your* family,' i.e. it is as just to charge me with that, as with cursing Creon's. To which Jason replies, that he will not argue the point further; lit. '(Be assured) that I will not dispute about more points than the present,' i.e. about any fresh accusations.—*κρίνεσθαι*, 'to quarrel,' lit. 'to have a matter decided,' occurs Ar. *Nub.* 66. *Equit.* 1258.

611. *χρημάτων*] 'any assistance in money.' So *βορᾶς* *ἐπωφέλημα μικρὸν*, *Philoct.* 274.

612. *ἔτοιμος*] With this word, as with *ἄξιος*, the verb (*εἰμι*) is more often omitted than expressed.

613. *ξύμβολα*] 'tokens.' It was the custom to break a coin or counter in half, and to retain one half, the other being presented to a guest that he might some day claim recognition and hospitality. Cf. *Hel.* 291, *εἰς ξύμβολ' ἐλθόνθ' ἀ φανερὰ μόνοις ἀν τὴν*. Soph. *Phil.* 402, *σύμβολον σαφὲς λυπῆς*, 'a clear agreement with me in your tale of woe.' *Oed. R.* 221, *σύμβολον τοῦ πραχθέντος* is 'a means of finding out what was done,' 'a putting together of facts respecting it.' In this case one half of the token would be retained by Medea, the other transmitted by Jason to his absent friends.

618. Compare Soph. *Ajax* 665, *ἔχθρῶν αἴδωρα δῶρα κούκ* *ὄντησιμα*.

619. *μαρτύρομαι*] He calls the gods to witness both his own willingness to bestow, and her reluctance to accept.

624. *αἰρεῖ*] 'You are getting impatient to see your new-fangled bride, while you waste time in talking with me outside the house.' There seems irony or contempt in

*νεοδμήτου*, 'lately tamed to submit to your will.' Inf. 1366  
*νεοδμῆτες γάμοι*.

625. *σὺν θεῷ*] With the concurrence and approbation of the god, who will bring about what I predict. So *Rhes.* 357, *ξὺν θεῷ νῦν σοι τὸν ἐλευθέριον Ζῆνα πάρεστιν εἰπεῖν.* Herod. iii. 153, *σὺν γὰρ θεῷ ἐκεῖνόν τε εἰπεῖν καὶ ἐωυτῷ τεκεῖν τὴν ἡμίονον.—ἀρνεῖσθαι*, 'to disown it,' 'to say no to it,' *ἀναίνεσθαι*.

627. The subject of this chorus is the same as that in Aesch. *Cho.* 576, and not unlike that in *Prom.* V. 536, on the blessings of moderate and the curse of immoderate love in women.

630. *ἄλις*] in the sense of *μετρίως* is opposed to *ὑπεράγαν*. Similarly *Alcest.* 907, *ἔφερε κακὸν ἄλις, ἀτεκνος ὁν.—εὔχαρις*, 'gracious,' 'well pleasing.'

634. *ἱμέρῳ*] Plato, *Phaedr.* p. 251 c, in playfully deriving *ἱμερός* from *Ιέναι*, *μέρη*, and *ρεῖν*, treats it as a kind of unguent, the application of which causes the soul *πτεροφυεῖν*. So also Soph. *Trach.* 661, *δθεν μόλοι πανίμερος (πανήμερος al.), τᾶς πειθοῦς παγχρίστω συγραθεὶς παρφάσει (προφάσει al.) θηρός.*

637. *ἀμφιλόγους δργὰς*] 'a temper for dispute.' Soph. *Antig.* 111, *νεικέων ἐξ ἀμφιλόγων.* Aesch. *Ag.* 1563, *ἀμφιλεκτος ων κράτει—ἐκπλήξασα*, see sup. 8.

641. *σεβίζουσα*] 'holding in regard,' 'showing her respect for.' Aesch. *Cho.* 618, *τίω δ' ἀθέρμαντον ἔστιαν δόμων, γυναικεῖαν δτολμον αἰχμάν.—ξύφρων*, may she be a severe judge of married women,' i.e. visit with her anger those who offend. The precise meaning of the last clause is obscure. Some understand, 'may she shrewdly judge what alliances women should make,' i.e. with men of well-assorted dispositions.

646. *τὸν ἀμαχανίας*] 'Having to endure that life of poverty which is so sad to pass through,—that most grievous of all woes.' Both metre and sense require *οικτρότατον* for—*ων*, the correction of Musgrave.

648. *πάρος*] Before I fall into a life of poverty may I succumb to death, and make an end of this mortal life. Soph. *Trach.* 1022, *λαθίπονον δδυνάν—έξανύσαι βίοτον.*

650. *ὑπερθεν*] 'stands above,' 'takes precedence of.' Cf. 35.

*ibid.* Compare sup. 35.

652. *εἴδομεν*] 'We have seen it ourselves, and I have not to realise (consider) it from stories about others.' The chorus were Corinthian ladies; they now refer to what they have observed Medea herself, as an alien, has had to suffer. This notion of "caste" was as strong in the Greek mind as it is in the modern Indian. In both it is the natural outgrowth of the patriarchal system.

658. ἀχάριστος] May he who shows no *χάρις* (*τιμή*) to friends, himself perish without *χάρις*, favour or consideration shown to himself. The doctrine of the *ἔρανος*, or meeting with like for like (Dem. *Mid.* p. 547); and the allusion is to the base ingratitude of Jason for Medea's services.—ὅτῳ πάρεστι, 'whose way it is.' Soph. *Ajax*, 1010, *ὅτῳ πάρα μηδ' εὐτυχοῦντι μηδὲν ἥδιον γελάν*.

660. καθαρὰν] 'sincere,' 'honest,' 'unbiassed.' 'To open the lock of the heart' is to have no secrets apart from a wife, and to treat her with the confidence due to affection. So *Troad.* 657, *πρὸς τὸν παρόντα πόσιν ἀναπτύξω φρένα.*

663. A prospect of safety (cf. 389) now presents itself to Medea in the sudden arrival of Aegeus, King of Athens, at Corinth. He had been to consult the oracle at Delphi about his childless state; and Medea, skilled in drugs, offers her aid in procuring for him offspring (718), on condition of his giving her a residence at Athens.

666. ἐπιστρωφᾶ] 'are you travelling in the soil of this country?' Aesch. *Ag.* 945, *ἀνδρὸς τελείου δῶμ' ἐπιστρωφωμένου.*

676. θέμις μέν] The use of *μὲν* in questions is not uncommon, as inf. 1129. *Alcest.* 146, *θέμις μὲν οὐκέτ' ἔστι σώσασθαι βίον;* *Hipp.* 316, *ἄγνας μὲν, ὡς παῖ, χεῖρας αἷματος φέρεις;* it was properly a categorical assertion that a fact was so, with the addition of a question, 'Was it not?'

675. συμβαλεῖν] 'to conjecture,' 'to put together the event and the prediction.' Aesch. *Prom. V.* 794, *ἥδ' οὐκέτ' εὐξύμβλητος ἡ χρησμῷδια.*

679. πόδα] By *δοκοῦ ποὺς* the foot-skin (*ποδεῶν*) of a wine-bag is properly meant, which served (as in some countries it still serves) as a tap for drawing out wine. The meaning was ambiguous, because *λύειν πόδα* is also a nautical term, 'to let out the sheet.' What the oracle really meant was, that Aegeus was to preserve strict continence till he returned home.

684. παῖς, ὡς λέγοντοι] 'They say he is a "son of Pelops, and a most pious man.' In *Hipp.* 11 he is called *ἀγνὸς Πιτθεύς*. As a religious man he was a fit person to consult about the meaning of the oracle, as conversant in such matters, 686. The student will notice that the *τ* is short in the adjective *τριβῶν*. The accusative is used as frequently *σοφός τι, δεινός τι &c.* So Rhes. 685, *τριβῶν γὰρ εἰ τὰ κομψά.*

689. συντέτηκε] See sup. 25.

694. ἐφ' ἡμῖν] 'besides me.' The addition of *δεσπότιν δόμων* shows that a married wife and not a mistress is meant; for Greek wives were generally tolerant of the latter. See on *Alcest.* 309.

696. *φίλοι*, as sup. 660, and just below, is applied to Medea alone, under a general term.

698. *μέγαν* is again ambiguous. The real meaning here is, ‘the love of a great person,’ or of a wealthy marriage. But in another sense it signifies *δεινόν*.

699. *[τω] ἔσθω*, let him go, give him up, think no more of him. Cf. 819. The following verse explains both *μέγαν* *ἔρωτα*, and why Jason was *κακός*.

708. *οὐ βούλεται*] This reading was restored by the present editor from the Schol. *τῷ δὲ ἔργῳ οὐ θέλει κρατεῖν καὶ ἀντέχειν*. ‘In word he does not allow it (or, protests against it); but he is not willing to insist,’ or stand firmly against it. The common reading, *καρτερεῖν δὲ βούλεται*, is explained to mean ‘He wishes to play the part of a bravado,’ ‘to put a bold face on the matter.’

715. *δλβιος*] happy in leaving children behind you. More commonly *δλβος* refers to material wealth, as inf. 1229. Cf. Hesiod, “*Ἐργ.* 378, *γηραιὸς δὲ θάνοις ἔτερον παῖδ' ἐγκαταλείπων*. Pind. *Ol.* v. 23, *εῦθυμον τελευτὰν υἱῶν παρισταμένων*. (Nauck reads *θάλοις*, but this form seems destitute of authority.)

720. *θεῶν*] the gods who avenge the cause of a slighted suppliant.—*ῶν γόνδ*, ‘of which you promise the birth,’ or the begetting of which you profess to cause by your philtres.

722. *ἐς τοῦτο*] ‘in respect of being childless, I am altogether lost,’ or my family is as good as extinct.

724. *σοῦ προξενεῖν*] to act as your *πρόξενος*, patron and defender in a foreign land.—*δίκαιος ὡν*, *δίκαια πράττων*, without having recourse to unfair or unconstitutional means. This clause is a compliment to the Athenian polity, which gave legal protection to *μέτοικοι*. So also 730.

725. *προσημαίνω*] I forewarn you of my intention in this; I will not try to carry you off perforce, and *αδίκως*, but if you come to Athens voluntarily, as a refugee, I promise you protection.—*οὐ μὴ μεθώ*, ‘there is no fear of my giving you up to any claimant.’

729. *αὐτῇ*] *ἔκονσα*, by your own free will.

730. *καὶ ξένοις*] even to the Corinthians, i.e. much more to my own citizens.

731. *πίστις*] a solemn pledge, or guarantee. Usually (as sup. 21) applied to the joining of hands, but here to a form of words, *ὅρκος*, inf. 746. Ar. *Ach.* 308, *οὔτε πίστις οὔθ' ὅρκος μένει*.

733. *οὐ πέποιθας*, forms one action: ‘surely it cannot be that you distrust my word!’

734. *Πελίαν*] See sup. 9.

735. *τούτοις*] ‘To these, if they attempted to take me by force out of the land, you would not be likely to let me

go, if bound by an oath to protect me; whereas, if you only make an agreement in words, and do not take an oath by the gods, you might act the part of a friend to them, and perhaps listen to their overtures for my surrender.' The MSS. give *καὶ θεῶν ἐνώμοτος οὐκ ἀν πίθαιο*, which can only be defended by explaining *φίλος* 'friendly to me,' which does not suit *γένοιο*, since he is a friend to Medea, in profession at least, at present. Hermann and Nauck read *μὴ* for *καὶ*, 'unless under oath to the gods.'—*ζυγεῖς*, 'bound (tied) by oaths, as *δρκοῖς θεῶν ἄφρακτος γέρεθην*, Hipp. 657.—*μεθεῖς* an Attic form for *μεθεῖης*, like *εἰδεῖτε* for *εἰδεῖητε*, Oed. R. 1046, *μεθεῖμεν* for *μεθείημεν*, Orest. 1133. Others read *μεθεῖ* ἀν, in which case *ἐμὲ* must depend on *ἄγουσιν*, as *μεθέσθαι* takes the genitive.

741. *Ἐλεξας*] Your words show your earnest desire that I should bind myself by an oath.

744. *σκῆψιν*] A pretext for not surrendering you, if required to do so, viz. a plea that it would be breaking an oath.—*τὸ σὸν*, 'your part of the compact,' viz. to secure for me a race of children. This would imply, that Medea will bind herself equally to perform her promise. The meaning given by the Schol., 'Your safety is more secure,' would make Aegeus throw a doubt on his own wish to keep faith.

745. *ἔξηγοῦ*] *praei*, 'give the names of the gods you wish me to swear by.'

748. *τῇ χρῆμα*] The same verse occurs in a similar scene, *Iph. T.* 738. It seems to have been a formula in the preliminaries of taking an oath.

751. *ἐκουσίω τρόπῳ*] 'in any way that implies consent on your part.'

754. *τῇ—πάθοις*] 'May you suffer *what*, if you do not abide by this oath?' It was the custom *ἐπαρδίσασθαι ἔξωλειαν*, to imprecate curses on yourself and family in the event of not keeping faith.

755. *δυστεβοῦσι*] i.e. *ἐπιόρκοις*. Conversely *τὸ εὐσεβὲς* often means 'respect for an oath.'

756. *καλῶς ἔχει*] I am satisfied with the form of oath you have taken.

758. *πράξασα*] 'when I have accomplished what I intend,' the death of the bride and her father, 'and got what I desire,' viz. revenge, and a safe asylum after obtaining it.

761. *ῶν—πράξειας*] A short way of saying *ἀ σπεύδεις, κατέχων ἐπίνοιαν αὐτῶν*.

763. *δεδόκησαι*] An Ionic form sometimes found in Attic, as Aesch. *Eum.* 299. Ar. *Vesp.* 726.—Aegeus here leaves the stage, not again to return.

764. In a splendid *ῥῆσις* Medea exults in the thought

that her schemes have succeeded, and that signal vengeance is at hand. She addresses the chorus, and informs them in detail of her plan.

*ib.* Δίκη Ζηνὸς] supply παῖς, or πάρεδρος, perhaps.

768. ὡς ἐκάμυομεν] ‘where our weakest point was.’ ‘where our failure was most likely to be.’ The word is used of the weak part of an army. *Suppl.* 709, ἀλλ' ωχετ' ἐσ τὸ κάμυον οἰκείου στρατοῦ.

770. πρυμνήτην κάλων] πρυμνήσιον, the cable which tied a ship's stern to land, while her head rode out seawards with an anchor thrown out from each side at the bows. So *Herc. Fur.* 478, ὡς ἀνημμένοι κάλως πρυμνησίοισι βίον ἔχοιτ' εὐδαιμονα. The sense is, ‘On this man I will rely for a secure position when I am forced to leave Corinth.’

771. πόλισμα] the fortified rock or citadel of Pallas, viz. the acropolis.

773. μὴ πρὸς ἡδονὴν] Receive with all the seriousness and the solemn expression of face which a tale of woe demands. The φαιδρὸν πρύστωπον, or cheery look, would be unsuited to the occasion.—πρὸς ἡδονὴν, as in Aesch. *Agam.* 278, is equivalent to ἡδέως.—The leader of the chorus is addressed.

778—9. This couplet would stand with the omission of 777, and the converse is equally obvious. The readings of two copies appear to have been combined in some early recension of the play.

781. οὐχ ὡς λιποῦσα] Not as having resigned, or deserted, my own sons on a hostile land for enemies to insult them, but in order that (by making use of them, cf. 1136) I may cause the death of Creon's daughter by crafty devices. Nearly the same verse as 782 occurs inf. 1061. (The use of the aorist participle, in describing an event purely prospective, is remarkable, and perhaps the true reading is καθιβρίσω, ‘not that I may expose them to insult by leaving them,’ &c. Nauck incloses 782 in brackets.)

786. This verse also is repeated inf. 949. Nauck incloses the couplet as suspected.

787. ἀμφιθῆ] in the unusual sense of ἀμφιθήται. So Homer speaks of mules as κρατερὸν μένος ἀμφιβαλόντες, *Il. xvii.* 742.

790. ἐνταῦθα] Here, however, I dismiss this subject and pause to sigh over the next part of my plan, the destroying my own children.

793. Cf. *Alcest.* 848. Aesch. *Suppl.* 901, ἀγοιμ' ἀν., εἴ τις τάσδε μὴ ἔξαιρήσεται. Her determination is taken for the purpose of punishing Jason, as she avows inf. 817.

798. τί μοι ἔην κέρδος occurred sup. 145.—ἀποστροφὴ, sup. 603.

810. *εὐκλεέστατος*] To hate one's enemy and to do good only to those who have served you, is a life most becoming to persons of spirit. Doubtless this is the sentiment of a fierce woman rather than of a wise and humane poet.

819. *οἱ ἐν μέσῳ*] viz. between the resolution formed and the act done.—*ἴτω*, 'never mind,' cf. 699.

824. This famous chorus sings the praise of Athens, the beauty of its climate, the genius of its citizens. They ask how so sacred a place can give refuge to a murdereress, and they implore Medea not to carry out so dreadful a resolution, which they believe she has formed on the assurance of a safe refuge at Athens.

*ibid.* *δλβια*] supply *ἥσαν*, or even *εἰσὶ*. Their happiness and prosperity is of ancient date, descended as they are from Ion, the son of Xuthus by Apollo.

826. *ἀπορθῆτον*] the favourite boast of Athens, though it had been burnt and ravaged by Xerxes. Aesch. *Pers.* 350, *Ἐτ' ἀρ' Ἀθηνῶν ξεῖνος ἀπόρθητος πόλις*. See also *Oed. Col.* 702. The words *κλεινοτάταν σοφίαν* are perhaps not genuine, but introduced to suit the Antistrophic verse, which probably should be read *χώραν καταπνεῦσαι μετρίοις ἀνέμοις*. It is strange to say *ἀποφέρεσθαι σοφίαν*, while it is simple and natural to speak of 'deriving subsistence from the land.'

829. *ἀθρῷ*] with joyous and sprightly step. Cf. 1164, *ἀθρὸν βαίνουσα παλλεύκω ποδὶ*.

833. Harmonia is here the Mother of the Nine Muses. Other accounts, as Aesch. *Prom.* V. 469, make *Μηγήη* the parent.

836. *κλήγουσιν*] Some ancient tradition seems spoken of, that the prolific zephyr, the minister of Cypris, brought moisture on its wings from the waters of Cephisus.

842. *σοφίᾳ παρέδρους*] We cannot say, from our ignorance of the tradition alluded to, what the precise meaning of this is. Possibly (see Introd.) to Aspasia. Plato, we know, argues in the *Symposium* that the habit of forming attachments was conducive to virtue if pursued *μετὰ φιλοσοφίας*. This is also the purport of the chorus, sup. 627.

848. *φιλων πόμπιμος*] 'allowing, as it does, a safe convoy to friends in passing through its territory.' The land, which gives protection to *ξένοι* and *μέτοικοι*, may not extend the privilege to a murdereress.

851. *σκέψαι*] consider well, before you do the deed.—*αἵρει*, 'you are taking on yourself.' So *στάσιν γλώσσης ἐπάρασθαι*, *Oed. R.* 635, *Antig.* 907, *τόνδ' αὐτὴν γρόμην πόνον*.

856. *πόθεν*] The order is, *πόθεν λήψει θράσος η φρενὸς η χειρὶ καρδίᾳ τε προσάγοντα τόλμαν τέκνους σέθεν*; This is very involved, and the best MSS. give *τέκνων*. Nauck reads *τέκνον*, in the vocative, addressed to Medea.

861. *σχήσεις μοῖραν*] ‘will you retain a behaviour that sheds not a tear at the slaughter?’ It is difficult to render *μοῖραν*, ‘a condition’ or ‘state of existence.’ In Aesch. *Eum.* 454, it is said of the Furies, *αὐται δ' ἔχουσι μοῖραν οὐκ εὐπέμπελον*.

870. Medea now commences the crafty speech she had intended sup. 776. She pretends to blame herself for her hastiness, and to be satisfied that Jason is acting for the best.

871. *πολλὰ φίλα*] many kind acts in mutual service; or perhaps, many endearments have passed between us.

879. *τί πάσχω*] i.e. *τί κακὸν ἔδρασέ με*.

881. *σπανιζοντας*] Cf. 560.

886. *μετεῖναι*] Instead of opposing, I ought to have taken part in these plans.—*ἢ*, depending on *μετεῖναι*, as in the ordinary syntax *μέτεστί μοι τοῦδε*, &c. For the accusative *κηδεύοντας*, which agrees with the subject to *ξυμπεράνειν*, see sup. 58. Compare also 341, *ξυμπεράναι φροντίδα*.

888. *ἡδεσθαι*] ‘to take a pleasure in attending your bride on her marriage.’

890. *οὕκουν*] ‘(Perhaps, however, you will insist that we are bad): then you ought not to make yourself like the bad, nor to retort (or retaliate) folly by folly.’ The metaphor in *ἀντιτείνειν* is uncertain; the measuring of two ropes, or two rods, held parallel may be meant, or the extending of rival arguments to an undue length.

892. *παριέμεσθα*] we give in, we relax our opposition, and we avow that we were unwise then, but now I have come to a better resolution in this matter. Plat. *Resp.* i. p. 341 b, *πρὸς τὰῦτα κακούργει καὶ συκοφάντει, εἴ τι δύνασαι οὐδέν σου παρίεμαι*, where (as in *Apol.* p. 17 c, quoted by Elmsley) the sense is *παραιτοῦμαι*. Here the notion of deprecating is continued in that of submission and the offering of an apology.

900. *τῶν κεκρυμμένων*] i.e. *Ἐτι ἐν ἀφανεῖ δυτῶν*. The expression is ambiguous, since Jason is to understand it of some event which may shorten their lives by some unforeseen casualty, while she has in view her intention of killing them.

901. *οὕτω καὶ*] viz. will you, as you now do, extend a loving hand to your mother many years hence, and in her old age?

903. *ἀρτίδακρυς*] Hesych. *εὐχερῆς πρὸς δάκρυνος*. Schol. *προσφάτως δακρύουσα*. The sense seems to be, that tears have just come to her eyes, though the quarrel she is getting rid of and removing from herself is one of long standing. ‘How late it is to weep, when I think how long the dispute between us has existed.’ The metaphor

is from removing a burden, the contrary to *αἴρεσθαι* and *ἐπαίρεσθαι*, sup. 852. An example of this *νεῖκος*, or mutual jangling, occurred sup. 584 seqq.

906. *χλωρὸν*] like *θαλερὸν δάκρυ*, probably refers to the effects of rain-drops on vegetation. We have no equivalent expression.

907. *μεῖξον*] i.e. *ώστε μεῖξον εἶναι ή τὸ νῦν κακόν ἔστι*. Or it is a confused syntax for *τὸ νῦν κακὸν μη προβαλη μεῖξον*.

908. *αἰνῶ τάδε*] I approve of your present submission, without being disposed to blame your former resentment; for women naturally are vexed with a husband when he makes profit by some other marriage beside his own, or, 'when he dishonestly trades in alien alliances.' These words are difficult to translate, the compound giving the idea both of 'unfairness' and of 'along with.' Similarly *παροψώνειν* is 'to cater in a stealthy way,' Ar. *Eccl.* 226, and *παρεισδέχεσθαι* is 'to take a cargo beside what the ship is intended to hold,' also applied to a second wife in Soph. *Trach.* 537. The genitive absolute seems used for the sake of the metre, and has much more authority than the Aldine *παρεμπολῶντί γ.* There is a similar instance in Aesch. *Suppl.* 437.

912. *ἔγνως*] 'You have decided, at all events after a time, on the best plan,' or that which surpasses the rest. The phrase *νικᾶν γνώμην*, 'to carry a measure,' often occurs. Soph. *Antig.* 274, *καὶ τοῦτ' ἐνίκα*. Nauck regards 913 as interpolated. Cf. Xen. *Anab.* vi. 1, § 18, *τὸν ἐμπροσθεν χρόνον ἐκ τῆς νικώσης ἐπραττον πάντα*.

914. *οὐκ ἀφρόντιστος*] 'well thought of,' occurs Aesch. *Agam.* 1348. Soph. *Trach.* 366.—*ξὺν καστιγνήτοις*, associated with the children of the new bride. Cf. 877. Jason here addresses to his children the reasons for his marriage intended to convince Medea.

925. *οὐδέν*] 'Tis nothing; it is only because I was thinking of my children (that I shed tears).'

928. *ἐπὶ δακρύοις*] 'ever on tears,' i.e. ready to weep. Soph. *Aj.* 580, *κάρτα τοι φιλοίκτιστον γυνή*.

930. *ὅτ' ἔξηνχουν*] v. 920.—*οἰκτος*, a feeling of compassion for them (when I asked myself) if this shall ever be.' So *φόβος εἰ πείσω* sup. 184, 'fear as to whether,' &c.

935. *γιγνώσκω καλῶς*] See sup. 2281.

938. *ἀπαλρομεν*] 'are preparing to depart.' (*ἀπαροῦμεν* is Elmsley's probable conjecture.) Herod. vi. 99, *οἱ δὲ βάρβαροι ὡς ἀπῆραν ἐκ τῆς Δήλου*. *Iph. T.* 967, *νικῶν δ' ἀπῆρα φόνια πειρατήρια*, 'I came away victorious in the trial for murder.'

939. *ὅπως ἀν]* 'that they may grow up under your care,' lit. 'reared to manhood by your hand.' In this formula, as in *ὡς ἀν*, result rather than intention is ex-

pressed. The latter is usually rendered by *iv* (without *āv*), sometimes by *ōs*.

941. *oὐκ οἶδ' ἄν εἰ κ.τ.λ.*] The position of *āv* in the first clause is remarkable, and is explained by the strong attraction which the negative exercises on that particle; e.g. *oὐκ ἄν γένοιτο* is much more common than *οὐ γένοιτ' ἄν*. The *ei* bears the sense of *πότερον*, and thus admits of *āv* with the optative, *nescio an non persuasurus sim*. Compare *Alcest.* 48, *οὐ γὰρ οἶδ' ἄν εἰ πείσαιμι σε.* Ar. *Av.* 1017, *ώς οὐκ οἶδ' ἄρ' εἰ φθαίης ἄν*.

942. *σὺ δ' ἀλλά]* ‘Then do you at least.’—Cf. Ar. *Ach.* 191, *σὺ δ' ἀλλὰ τάσδε τὰς δεκετεῖς γεῦσαι λαβών.* *Heracl.* 565, *σὺ δ' ἀλλὰ τοῦδε χρῆσε κ.τ.λ.* *Rhes.* 167, *σὺ δ' ἀλλὰ γῆμας Πριαμιδῶν γαμφρὸς γενοῦ.*

945. *τῶν ἀλλων μία]* An example of inclusive speaking, not strictly logical. The allusion may either be to ready compliance with a lover’s request, or to female fondness for dress.

947. *καλλιστεύεται]* i.e. *καλλιστα νομίζεται*. The passive occurs *Bacch.* 407, and *Hipp.* 1003, *πότερα τὸ τῆσδε σῶμ' ἐκαλλιστεύετο πασῶν γυναικῶν*;

949. See on 786.

955. *πατρὸς]* Medea’s father, Aeëtes. The garment is spoken of as a possession of her own given to her on her marriage (*φερνή*).

958. *μεμπτά]* This seems used in a double sense, the less obvious of which is, that the bride will have no reason to complain of the efficacy of the gift, i.e. she will feel its power to hurt.

959. *κενοῖς]* ‘Why do you let them leave your hands?’ Although Jason does not know what is impending, yet by the custom of tragic irony (as it is called) he dissuades her from sending the present.

963. *προθήσει]* She will grant the favour to oblige me rather than in return for the gift.

964. *μή μοι σύ]* supply *τοιαῦτα λέξης.*—*λέγος*, ‘there is a saying,’ viz. *δῶρα θεοὺς πειθεῖ, δῶρ’ αἰδοίους βασιλῆας*.

966. *κείνης ὁ δαίμων]* ‘Her’s is the luck; it is that side that the god now favours.’ Soph. *Ant.* 191, *τοιοῖσδ' ἔγώ νόμοισι τήνδ' αὐξώ πόλιν.*

967. *φυγὰς]* is shortly put for *ἀφεσιν φυγῆς*, ‘remission of the sentence of banishment.’ ‘I would give my life,’ she says, ‘to get them left with me.’

969. *εἰσελθόντε]* Throughout the play Medea is supposed to have two sons. Cf. 1395.

972. *διδόντες]* sc. *ἐς χεῖρα*, which must be supplied from the emphasis on these words in the next verse. Cf. 981.

975. *μητρὶ δ' κ.τ.λ.]* ‘And may you bring to your

mother good tidings of your success in what she desires to obtain.' Aesch. *Ag.* 255, εὐάγγελος μὲν, ὡσπερ ἡ παρομία, 'Ἐως γένοιτο.'

976. The chorus are full of evil boding for the fate of the children, for they are well aware of Medea's plan and also of her determined character. See 803.

978. *δταν*] 'the fatal present (lit. 'bane' or 'mischief') of the golden head-dress.'

981. *αύτα] suis ipsius manibus receptum.* Cf. 973.

985. *υμφοκομήσει]* 'Now she shall deck herself as a bride in the presence of the shades in the world below.' (Properly, like *ιπποκομεῖν*, 'to attend on, or dress a bride.')

990. *κηδεμῶν]* also in a rather unusual sense, for 'one who has contracted an alliance with' &c. Properly, 'one who feels concern for another as a relation,' as Aesch. *Suppl.* 70, δαιμαίνουσα φίλους τάσδε φυγᾶς ἀερίας διὸ γὰς εἴ τις ἔστι κηδεμών.—οὐ κατειδὼς, little knowing what the real end of your marriage will be.

995. *δσεω παροίχει]* 'How far you have gone out of the path of (your former) fortune!' Aesch. *Suppl.* 446, ἦ κάρτα νείκους τοῦδ' ἐγὼ παροίχομαι. (Nauck punctuates δύστηνε μοίρας, δσον π.)

996. *μεταστένομαι]* either 'I lament too late,' (like τὸν ἔμὸν βίοτον οὐ μετακλαίομαι, *Hec.* 214) or 'I lament along with theirs.' In the latter sense Elmsley interprets it.

1005. *τα] 'Well! why do you stand thus confused when you are in luck?'* Perhaps Medea is considering the next step to be taken, now she knows that the sentence of banishment is remitted.—Nearly the next distich occurred before, 923, 4; but *στρέφειν*, not *τρέπειν*, which the metre here requires, is the proper word to express 'turning round.' The latter verb means 'to turn from a given course.'

1008. The 'news brought' is the joyful tidings of the ἄφεσις φυγῆς, to which *αταὶ* seemed inappropriate. Cf. Ar. *Equit.* 655, ἐπὶ συμφορᾶς ἀγαθαῖσι εἰσηγγελμέναις.

1013. *ταῦτα γάρ]* The messenger thinks she is bewailing her own banishment, and blaming herself for it.

1015. *κάτει καὶ σύ]* 'You too shall return from banishment, restored to your home by your children.' The correction of Porson for *κρατεῖς*, though one of the scholiasts clearly read *κρατεῖ*, which he explains by *Ισχὺν ἔχει*. There is a play on the double sense of *κατάξω* in the next verse, 'I shall restore,' and 'I shall send below.' For the former sense cf. Aesch. *Theb.* 644, *κατάξω δ' ἄνδρα τόνδε,* καὶ πόλιν ἔξει πατρώα. For the latter, *Alcest.* 25, *ὅς νυν εἰς "Λιδου δόμους μελλει κατάξειν.*

1019. *βαῖνε]* The attendant is addressed, and told, in

order to get him out of the way, to go and prepare the daily meal for the children. Medea, left alone with her two boys, utters a pathetic *ρήσις* on the determination she has formed of killing them in order to distress her husband.

1022. Construe *Ἐν ϕ οἰκήσετε* and *δεὶ ἐστερημένοι*.

1025. *διασθαι]* ‘before I have had the full enjoyment of,’ ‘before I have been blessed in you.’ See *Alcest.* 334, inf. 1348.—*ἔπιδεῖν*, ‘have lived to see.’ Cf. *Prom. V.* 949, inf. 1414.

1027. *ἀγάλλειν* in the active is rare, but occurs in *Ar. Pax*, 399, as a synonym of *κοσμεῖν*.

1029. *ἄρα*, ‘it seems then,’ is more usually construed with an imperfect, though sometimes (*Hel.* 1537) even with a participle. A frequent combination is *μάτην ἄρα*, when some disappointing result is found out, e.g. *Alcest.* 669, *μάτην ἄρ' οἱ γέροντες εὐχονται θαυεῖν*.

1032. *ἡ μὴν*, which some render ‘nevertheless,’ is a strong asseveration, ‘of a truth.’

1034. *περιστελεῖν]* See 582. *Troad.* 390, *χερσὶν περισταλέντες ὥν ἔχρην ὑπό*.

1039. *σχῆμα*] another form, state, or condition of life, viz. the life in the other world, which she alludes to under an ambiguous expression, applicable also to their living at Corinth apart from their mother.

1045. *δέω]* Rather, she says, I will take them with me into exile, and so deprive Jason of them while I spare their life. For why, she asks, should she cause him pain at the cost of twice as much pain to herself?—*δις τόσα*, viz. the same grief in losing them, and the additional grief in slaying them.

1051, 2. Both the genitive and the accusative (with the infinitive) are used to express surprise, indignation, self-reproach &c. ‘Alas for my cowardice, to think that ever I should have uttered words of relenting from this heart of mine!’ Compare *Ar. Av.* 5, 7, *Nub.* 267, *Ran.* 530. *Alcest.* 832, *ἀλλὰ σοῦ τὸ μὴ φράσαι*.—*προέσθαι*, which generally has the notion of ‘throwing away,’ ‘sacrificing property’ (*projicere*), here means ‘the letting go forth from oneself.’

1053. *διώ μὴ θέμις]* *si cui non licebit.* The allusion seems to be to Jason or the chorus, or to both. The formula is taken from the question asked at a sacrifice, *τίς τῷδε;* and the reply of those who felt able and willing to attend was *πάντες ἀγαθοί*. See *Arist. Pax*, 968.—*αὐτῷ, ipse viderit*; ‘let him see to it himself’; i.e. that is his affair, not mine; for I shall not,’ says Medea, ‘alter for the worse the action of this hand,’ I will not unnerve or enfeeble my resolution by any compunction or hesitation. See sup. 849.

1057. ὡς τάλαν] Addressed to the θυμός. A dialogue between a person and his own soul is not uncommon, e.g. *Od.* xx. 18, *Ar. Ach.* 485, inf. 1242, αλλ' εἰ', διπλίζου, καρδία.

1058. ἐκεῖ] 'those at Athens,' viz. in your exile. This tendency to relent she sternly represses 'No! by all the devils in hell! never shall it be that I give up into the hands of enemies children of mine to be insulted by them!' —παρήσω, i.e. παραδώσω. Properly, παριέναι is 'to let pass,' 'to allow some thing or person to go by you, and reach the hands of another,' as νίκην παριέναι τινί, *Aesch. Ag.* 916, *Eur. Troad.* 656, *Soph. Phil.* 132, ἔγω δὲ πρὸς ναῦν εἴμι, σοὶ παρεῖται τάδε.—A similar verse occurred sup. 782, and the distich next following is repeated at 1240. Here it seems to have been introduced from the accident of πάντως beginning 1062 and 1064.

1064. ἐκφεύξεται] The subject is η νύμφη, expressed at 1066. The reading πέπρακται has somewhat higher authority than πέπρωται, and may mean, that as the gifts have been accepted, the deed is already as good as done.—καὶ δὴ κ.τ.λ., *jam nunc enim.*

1068. καὶ τούσδε κ.τ.λ.] This verse, as Pierson and others have thought, is probably spurious. The sense should be, 'But now, as I am about to go on a wretched journey, I desire to take leave of my children.' The ambiguity of τλημονεστάτην, which means both the road of exile and that of murder, is removed by a verse which necessarily limits it to the former sense. Compare *Ion*, 1226, τὴν αὐθίως σπεύσασαν αὐθίλαν δόδον, where there is a similar play on two senses. So also in ἐκεῖ, inf. 1073, which may mean either 'at Athens' or 'in the other world,' and τὰ ἐνθάδε, 'life at Corinth,' and 'life in this world.'

1074. πατήρ] She thus blames *him* for the deed.—προσβολὴ, 'embrace,' properly 'encounter,' as of wrestlers when trying to get a grip of the adversary.

1075. ὡς μαλθακὸς χρώς] 'O the soft skin!' The nominative here apostrophises, but does not address. (Lat. *O mollem*, not *O mollis*.) See sup. 61. *Troad.* 758, ὡς χρωτὸς ἥδυ πνεῦμα.

1078. μανθάνω μέν] 'I now begin to see how horrid is the deed I am about to do, but passion is stronger than my better judgment.' The next verse seems rather weak, and is perhaps spurious.

1082. διὰ μίθων ξμολον] Like δι' ὀργῆς ἦκον, *Oed. Col.* 905, διὰ λόγων ἀφικόμην sup. 872, καὶ διὰ μούσας καὶ μετάρσιος γῆξα, *Alcest.* 962, this describes the education in literature and science which even women are here said, perhaps in allusion to the celebrated mistress of Pericles, Aspasia, to cultivate. Few however there are,—hardly one in a

hundred (as we say), who are not illiterate. So *Heracl.* 327, παύρων μετ' ἀλλων, οὐα γὰρ ἐπολλοῖς λέσως εὖροις ἄν.

1094. δι' ἀπειροσύνην] *Hipp.* 195, δι' ἀπειροσύνην ἄλλου βιότου. The full sense is, that from want of experience they cannot regret the pleasures, and through not having children they are spared the pains and anxieties, attending them. Compare an equally beautiful passage in *Alcest.* 882 seqq.—προφέρει, are superior to, have the advantage over, parents, in respect of happiness.

1100. τὸν ἀπαντά] Cf. sup. 25, τὸν πάντα συντήκουσα δακρύοις χρόνον, sc. βίου.—δπως, ‘in order that,’ (unless we read θρέψουσι, with Elmsley, ‘as to how’ &c.)

1103. ἐκ τούτων] After all these toils it remains uncertain whether what they are labouring for, viz. riches, is a good thing or bad. If χρηστοῖς referred to the children, the ἐπὶ would not have been added.

1107. καὶ δὴ γάρ] ‘for suppose that.’—Cf. 386.—ηὗρον, sc. οἱ γονεῖς τοῖς τέκνοις.

1109. κυρῆσας] If this reading is right we may best translate, ‘but if this demon Death suddenly overtaking them goes off with the bodies of the children to Hades, then what profit is it that the gods should add this to the other troubles of life, and impose upon mankind a yet more painful grief on account of children?’ The Schol. seems to have read κυρῆσῃ and κυρῆσαι (so Nauck), while Porson and Elmsley give κυρῆσει, ‘if this fate should befall them, viz. death who goes off with’ &c. Possibly we should read πῶς ἄν λύοι in 1112, and take that clause as the apodosis, or even εἴτα for εἰ δὲ in 1109. See sup. 566.

1111. προφέρων] The same, perhaps, as πόρρω φέρων. Cf. *Il.* vi. 346, οἷχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα.

1116. τὴν τύχην] my fortune, viz. in the result of the plot against the bride.

1123. λιποῦσα] leaving i.e. disembarking from a ship. Cf. *Iph. A.* 618, θάκους ἀπήνης ως ἄν ἐκλιπω καλῶς. Ships are compared to a mule-car in *Prom.* V. 476, λινόπτερα ναυτίλων δχῆματα. Soph. *Trach.* 656, πολύκωπον δχημα ναός.

1124. τυγχάνει] accidit. So *Prom.* V. 354, θέλοιμ' ἀν ως πλείστοις πημονὰς τυχεῖν.

1129. For μὲν with an interrogative see sup. 676. *Alcest.* 147. *Hipp.* 316. *Ion* 520.—γύκισμένην, ‘made the scene of torture.’

1133. μὴ σπέρχου] ‘be not testy,’ ‘be not so hasty in your replies.’ *Alc.* 255, τάδε τοὶ με σπερχόμενος ταχύνει.

1137. παρῆλθε] ‘had entered the bridal chambers.’ Cf. *Hipp.* 108, καὶ παρελθόντες δόμους σίτων μέλεσθε. Soph. *Oed. R.* 1241, δπως γὰρ δρυγῇ χρωμένη παρῆλθ’ ἔσω θυρῶν. *Inf.* 1278, παρέλθω δόμους;

1140. ἐσπεῖσθαι] (*σπένδομαι*, in medial sense) 'had made up,' 'had agreed on a truce to your former disputes.'

1142. καύτός] As a reason why he could narrate the precise circumstances, the messenger explains that he had gone with the rest into the presence of the princess.

1144. θαυμάζομεν] 'look up to.' *Elect.* 84, *μόνος δ'* 'Ορέστη τόνδ' ἐθαύμαζες φίλων. *Virg. Georg.* 215, 'illum admirantur,' speaking of the allegiance of bees to their leader.

1149. μυσαχθεῖσα] showing her strong dislike (lit. disgust) for the children of another wife, though coming to bring her presents.

1151. οὐ μὴ—ξει] 'Don't be ill-disposed to friends.' So *Hipp.* 214, οὐ μὴ παρ' ὅχλῳ τάδε γηρύσει; *ib.* 606, οὐ μὴ προσοίσεις χεῖρα μηδ' ἄψει πέπλων;

1153. οὕσπερ ἀν] 'the very same, whoever they may be, as your husband does' (sc. νομίζῃ). Cf. *Soph. Trach.* 715, χῶνπερ ἀν θιγγ φθείρει τὰ πάντα κνώδαλα.

1154. πατρὸς] i.e. αἰτήσει παρὰ π.—παισὶ, cf. 1002, which represents another syntax, ἀφεῖναι παῖδας φυγῆς.

1156. οὐκ ἡμέσχετο] scil. δρῶσα. She could not stand the sight, as we say, but was induced by it to promise everything that her husband wished.—ἡνεσε, for the compound κατήνεσε or συνήνεσε. Cf. *Alc.* 12, 525.

1164. ἀβρόν] Cf. sup. 831.

1166. τένοντα] It is hard to say whether she looked aside to see how the dress fitted the shoulder, or behind, to see if it covered the ankle when in the standing position. The latter sense is supported by *Bacch.* 938, τάνθενδε δ' δρθῶς· παρὰ τένοντ' ἔχει πέπλος, where the foot is expressly mentioned in the preceding verse. But τένοντες also means the tendons of the neck.

1168. λέχρια] she went back to her seat not straight, but staggering towards it.—μόλις κ.τ.λ., 'she is only just in time to throw herself on the couch to prevent falling to the ground.' Similarly λέχριος ἐπ' ἀκρου λᾶος βραχὺς δχλάσας, *Oed. Col.* 195, λέχριος ἐς ἀντλον πεσών, *Hec.* 1026.

1172. Πανὸς δργὰς] 'some sudden panic,' i.e. supernatural seizure with a fit. *Rhes.* 36, ἀλλ' ἡ Κρονίου Πανὸς τρομερῷ μάστιγι φοβεῖ; *Hipp.* 141, σὺ γὰρ ἔνθεος, ὡ κούρα, εἴτ' ἐκ Πανὸς εἴθ' Ἐκάτας, ἡ σεμνῶν Κορυβάντων.—τινὸς θεῶν, some other of the gods of orgiastic worship, Bacchus, Cybele, &c.—ἀνωλόλυξε, 'raised a prayerful cry,' i.e. of euphemistic purport (as we say Good gracious! Good Heavens! &c.) Cf. *Soph. Trach.* 783, ἄπας δ' ἀνευφήμησεν οἵμωγῇ λεώς. *Ib. Elect.* 750, στρατὸς δ' δπως δρῷ νιν ἐκπεπτώκοτα δίφρων, ἀνωλόλυξε τὸν νεανίαν. Properly, δλολύξει is the joyful cry of women at a sacrifice (*Il.* vi. 301, and frequently in the *Odyssey*). Opposed to this, ἀντίμολπος,

is the wail of grief, κωκυτὸς, when the case was seen to be desperate, 1177.

1174. ἀπὸ — στρέφουσαν] An example of *tmesis* not common in tragedy.

1181. ηδη δ' ἀν κ.τ.λ.] 'And by this time a quick walker going along one limb (side) of a race-course of 600 feet would have been about reaching the end.' In this version a conjecture formerly proposed by the editor, ἔρπων for ἐλκων, has been adopted. We know from Aesch. *Ag.* 335, κάμψαι διαύλου θάτερον κῶλον πάλιν, that each side of the course, perhaps from its resemblance to two legs, was called κῶλον. With the old reading we must, of course, construe ἐλκων κῶλον, which, as it properly means 'slowly dragging one's legs,' is not appropriate to ταχὺς βαδιστὴς, though it may in some degree be defended from Theocr. vii. 21, where πόδας ἐλκεῖν is associated with ἐπείγεαι and other symptoms of hasty walking. On the other hand, the tragic use of ἔρπειν is not 'to creep,' but 'to walk.' The measure of time taken from the known distances in a stadium is similarly expressed in *Elect.* 824, θᾶσσον δὲ βύρσαν ἔξεδειρεν οὐ δρομεὺς δισσοὺς διαύλους λιππίους διήνυσε. The length of a Greek stadium was six plethra or 606 English feet. *Elect.* 883, ἥκεις γὰρ οὐκ ἀχρεῖον ἔκπλεθρον δραμῶν ἀγῶν' ἐς σίκους.

1183. ἐξ ἀναύδου] 'from her state of speechlessness and closed eyes.' The word is used absolutely, as *Hel.* 1277, ἐν εὐσεβεῖ γοῦν νόμιμα μη κλέπτειν νεκρῶν. Schol. τὸ διάστημα λέγει τὸ γενόμενον αὐτῇ ἐξ οὐ ἀναυδος ην μέχρις οὐ ἐφθέγξατο.

1185. The military metaphor to express a general attack occurs *Hipp.* 527, ἔρως—εἰσάγων γλυκεῖαν ψυχῆς χάριν οἷς ἐπιστρατεύσῃ, and Ar. *Vesp.* 11, 1117,

1193. σύνδεσμα] The gold circlet retained its fastening, which could not be broken or torn away, as from a fillet of slighter material. It is uncertain whether the word is singular or plural, since δέσμα, δέσματος occurs as well as δεσμὸς with a plural δεσμά.

1197. κατάστασις] The naturally staid and tranquil look of her eye was no longer to be seen. So νυκτὸς ἐν καταστάσει, 'in the quiet time of night,' *Rhes.* 111.—εὐφυές, 'good-looking,' 'naturally comely.' *Il.* iv. 147, μηροὶ εὐφυέες κυῆμα τε.

1200. πεύκινον δάκρυ] The rosin which congeals on the bark and comes off in drops or scaly flakes. Perhaps the process of extracting pitch by heat is alluded to.—γναθμοῖς, by the devouring power of the drug in its secret and mysterious working.

1204. ἀγνωστα] in ignorance of the calamity that had befallen his daughter he comes unexpectedly to the house,

and seeing the body he embraces it, but is himself caught in the adhesive garment and consumed.

1209. Old men were called τύμφαι and τυμφογέρατες. Ar. Lysist. 372, τι δαὶ σὺ τύρ, ὡς τύμψ, έχων; Vesp. 1365, ποθέων ἔραν τ' ἔπους ὥραιας σοροῦ. Ib. 1370, τι ταῦτα ληρεῖς, ὀπτερά ἀπὸ τύμφου πεσάν; Heracl. 166, γέροντος εἰσειτα τύμψου, τὸ μηδὲν ὄττος. In the present passage γέροντα is an adjective, like γέρων τύρος, Oed. Col. 1259.

1213. ἀστε κισσός] Hec. 398, ὅποια κισσός δρῦς ἔτις (όμως?) τῆσδε ἔξομα.—προσέχετο, sc. νεκρῷ.

1216. ἡ δέ] The meaning must be, that the dress of the corpse clung to and held him, for Glauce was dead, 1203—5.—ἄγοι, sc. τὰ γόνατα, or τὰ πόδια, ἀπ' αὐτῆς.

1218. ἀπέστη] he gave up, retired from the contest, or desisted from his efforts.

1221. ποθεανή] *deploranda*, ‘to be regretted with tears.’

1222. τὸ μὲν σῶν] Let your own course of action be out of the present discussion (or dismissed from the remark I am about to make); for you will have to decide yourself how to avert the punishment that is due. There appears to have been an old variant ἀντιστροφή, a *quid pro quo*, an equivalent to your crime in the punishment of it.

1225. τοὺς σοφούς] the philosophers who speculated how to attain happiness. For no man, the poet adds, is really happy, like the gods; ‘good luck’ is the utmost that can be predicated of any one. Aristotle distinguishes εὐδαιμονία and εὐτυχία, Eth. i. 9, fin., though some, he says, regard them as identical, *et ταῦτα τάττονται*.

1227. μεγίστηρ] The wisest men are in effect the greatest fools, since they put forth theories opposed to all experience.

1235. γάμων ἔκατι] through the accident of your marriage with Jason, and not from any fault of your own.—It is likely that the three lines 1233—5 are from another edition of the play, instead of the two preceding. The remarks of a chorus are usually very brief, and these have no connexion with each other.

1236. τοῦργον] sc. δομοι ποιητέον. The word has principally reference to παῖδας κτανούσῃ in the subordinate clause.—ώς τάχιστα, construe with ἀφορμάσθαι, the apposition being in σχολῇς ἄγουσαν, ‘Not, by lingering here, to surrender my children to the hand of a vengeful tyrant, more hostile than a mother, to put them to death.’ For the change of the dative to the accusative see sup. 58.

1240. πάντως] ‘anyhow,’ whether they fall by my hand or another’s. This distich occurred before, 1062, 3, and Porson omits it here, where however it is well suited to the context.

1243. μὴ πάσσεω] so as not to begin at once to carry

into effect, &c. More usual, perhaps, would be  $\mu\eta' o\nu'$ , as Elmsley remarked.—*καὶ*, i.e.  $\delta\lambda\lambda'\ \delta\mu\omega s\ \delta\nu\alpha\gamma\kappa\alpha\iota\alpha$ .

1245. *βαλβίδα*] the starting point or line on the course, to which racers are said *ἔρπειν*, before they commence the contest. So *εὐθὺς ἀπὸ βαλβίδων*, Ar. *Vesp.* 547.

1250. *δυστιχῆς*] supply *φίλους κτείνουσα*.

1251. The elements are appealed to as witnesses against the deed about to be done. The crime is aggravated by being committed by one born from the pure sun-god, to whom death and suffering were ever unpleasing.

1257. *φόβος* seems corrupt. Perhaps *φθόνος*, ‘tis invidious (i.e. a pity) for children of the gods to fall by men,’ i.e. by human hands. The Schol. seems to explain it of the murderer falling under the punishment of a human tribunal.

1260. *ὑπ' Ἀλαστόρων*] remove from the house a murderous pest brought into it by evil spirits. So Clytemnestra attributes the murder of Agamemnon to an implacable family demon, *δριμὺς ἀλάστωρ*, *Ag.* 1478.

1267. *ἀμείβεται*] ‘takes the place of better feelings.’ A harsh expression, if the text here is sound. What follows is difficult and obscure. The sense should run thus: ‘For grievous (or fatal) to man is the guilt of kindred blood when it falls on the earth, and it brings with it similar attendant woes of kindred deaths on families from the gods.’ But such a sense would require some alteration of the text, which seems in its present form corrupt, e.g. *χαλεπὰ γὰρ βροτοῖς ὁμογενῆ μάσματ' ἐπὶ γᾶν πίνοντ', αὐτόφονα ξυνψδὰ θεόθεν φέροντ'*  $\dot{\epsilon}\pi\acute{\iota}$  δόμοις *ἀχη*. Thus by a common Greek doctrine one murder would be said to give birth to another of a like kind, or in retribution (*ξυνψδά*, Schol. *σύμφωνα καὶ ἀξια τοῦ τολμήματος κακά*).

1271. A cry is heard from within the palace. Medea is pursuing her children sword-in-hand to slay them.

1274. *παρελθω δόμους*] ‘Should I enter the house?’ (Or, perhaps, ‘the women’s apartments.’) See 1137. With this hesitation to enter, by which a murder might be prevented when the plot of the play requires it to be perpetrated, compare the consultation of the chorus in Aesch. *Ag.* 1320.—*ἀρήξαι*, ‘to ward off.’ *Heracl.* 840, *οὐκ ἀρήξετ'* *αἰσχύνην πόλει*; *Troad.* 771, *παιδί τ' οὐ δυναίμεθ' ἀν θάνατον ἀρήξαι*.

1278. *ἀρκύων ξίφους*] the being caught, as it were, in the snare or toils of the sword. The same metaphor from hunting occurs *Herc.* F. 729, *βρόχοισι δ' ἀρκύων δεθῆσεται ξιφηφόροισι*. Aesch. *Cho.* 567, *νεκρὸν θήσω ποδώκει περιβαλὼν χαλκεύματι*.

1281. *ἄροτρον*] the race or seed. *Ion* 1095, *ἀδικαν ἄροτρον ἀνδρῶν*.

1285. *ἀλγ]* in a wandering course. So adverse winds are *βροτῶν ἀλαι*, *Agam.* 187. The story was that Hera was jealous of Ino for protecting the young Dionysus from her anger (*Bacch.* 294), and thus caused her in a fit of madness to leap into the sea with her two sons Learchus and Melicerta. The legend is somewhat differently given in Ovid, *Fast.* vi. 485 seqq. Euripides wrote a play on this subject, referred to by Ar. *Ach.* 434. The comparison with Medea and her two sons is sufficiently appropriate.

1287. *ὑπερτείνασα]* Extending her foot over the edge of the sea-cliff, or promontory, and so taking a leap from it.

1289. *ἔτι δεινόν]* After this, what deserves the name of *δεινόν*? Cf. Aesch. *Cho.* 623, *γκασιν δέ τις τὸ δεινὸν αὐτὸν λημνοῖσι πήμασιν*.—*λέχος*, the marriage-state is apostrophized as full of care, and the cause of endless mischief to the human race.

1298. *εἰ μὴ δώσει] si non datura est*, i.e. *si poenam effugere vult*. This alternative of escape, to sink into the earth or to fly into the air, is often mentioned in tragedy. See *Hipp.* 1290, *Suppl.* 829. *Hec.* 1101—5.

1299. *πέποιθε]* ‘Does she expect, after slaying rulers of the land (Creon and his daughter), herself to escape scot-free from this house?’ The sense is, *πέποιθεν, ἄλλους κτείνασα, οὐ καὶ αὐτὴ ἀποκτείνεσθαι*; Nauck, after Hermann, reads *δώσειν δίκην πέποιθεν*.

1302. *οὐς ἔδρασεν]* supply *κακῶς*. The maxim *δράσαντι παθεῖν* is alluded to. Some might expect *κείνην γὰρ*, ‘since those she has wronged (Creon and the family of Pelias) will requite her with evil.’ But the connexion is this: ‘I care less for her than for my children: *she* will be punished as she deserves, *they* shall be saved, if I can save them.’

1304. *δράσωσί τι]* scil. *αὐτούς*.—*μητρῶον*, in revenge for the murder committed by the mother. The Greek law of revenge visited the sins of the fathers on the children. Cf. *Herc.* F. 43, *μητρῶσιν ἐκπράξαντες αἷματος δίκην*.

1307. *τούσδε λόγους]* i.e. *παῖδων ἐκσώσων βίον*, &c. Jason thinks the chorus refer to his being too bold in daring to face Medea, and asks ironically if she wishes to kill him also.

1310. *τι λέξεις]* The future refers to the fuller narrative or explanation which the word *μητρῶα* implies.

1315. *διπλοῦν κακόν]* Medea herself, as a murderer, is a *κακόν*, while the other *κακόν* is the murder itself.

1317. *ἀναμοχλεύειν* is to draw back the bar, *μοχλὸς*, which fastened the door inside, *μοχλοῖς χαλᾶν*, Aesch. *Cho.* 864, and to this *ἀρμόν*, ‘the fastenings,’ seems to refer, while *κλῆδας* is the bolt or latch. Here the words are addressed to Jason, who from the outside is calling to the

attendants within to open the door. Medea herself appears to have escaped to some elevated position, possibly the top of the *σκηνή* or wall behind the stage, or perhaps she has already been hoisted aloft on an aerial car, like Oceanus in the *Prom.* V. 295, and Trygaeus in Ar. *Pac.* 80. From 1377 it is clear that she has with her, and exhibits, the corpses of her two sons. Probably therefore she had carried them off in the car, which we may suppose was resplendent with gold, as being the gift of the Sun. The use of the *eccyclema* in this passage appears less probable. That could only represent the sudden opening of the very room which Jason was trying to enter, and which she tells him is a vain attempt.

1322. *έρυμα*] a protection against the assaults of an enemy.

1323. The double superlative is used like *εἰ μὴ πλεῖστον αἰνθρώπων ἔφυν κάκιστος.* *Oed.* Col. 744. *Alcest.* 790, *τίμα δὲ καὶ τὴν πλεῖστον ἡδίστην θεῶν Κύπριν βροτοῖσιν.*

1326. *τεκοῦσα*] *cum essem mater.*

1333. *τὸν σὸν ἀλάστορα*] The curse that possessed you, as the murderer of Pelias (9) and Apsyrtus, and now of your children, the gods have caused to fall on me like a thunderbolt. (Nothing can be worse than Nauck's *τὸν ἐօν ἀλάστορ*'. The γὰρ following shows that Jason regards Medea as his evil genius. He means that, united with her fortunes, he has shared in the penalty due to her crimes.) —*παρέστιον*, 'at his own hearth-stone,'—an aggravation of the crime.

1340. *Ὥν γε πρόσθεν*] 'In preference to whom, forsooth, I thought fit to marry *you*.' (Perhaps we should read *γῆμαι σὲ*, in emphatic antithesis.)

1343. *Σκύλλης*] The huge and dangerous cuttle-fish still found in the straits of Messina, which was reckoned a part of the 'Mare Tyrrhenum,' probably gave rise to the story, well known from *Od.* xii. 235. Cf. *Aesch. Ag.* 1204. Inf. 1359.

1344. *ἄλλ' οὐ γάρ*] 'However, as I should not sting you if I were to use taunts and reproaches without number (I will only add), Go, worker of iniquity and murderess of your children !'

1347. *έμοι δέ*] For me it remains to bewail my own fate (having ceased to concern myself with yours), since I shall not be blessed in my new marriage, nor shall I ever be able to speak again to my children in their life-time.' For *δρασθαι τίνος* see on 1025.

1351. *μακράν*] This may either agree with *ρῆσμα* implied, or be taken adverbially. *Aesch. Ag.* 915, *ἀπουσίᾳ μὲν εἴπας εἰκότως ἐμῇ, μακράν γὰρ ἐξέτεινας.*

1353. *οἴα τ' εἰργάσω*] The sense is, 'Zeus knows your

base ingratitude for my services, and therefore will acknowledge the righteousness of my action.'

1354. οὐκ ἔμελλες] 'No! you were not going to live a life of pleasure after dishonouring my couch and then making a mockery of me.'

1361. κοιωνός] If I have lost my children, you have equally lost yours.

1362. λύει] λυσιτελεῖ, 'it pays me, if it spares me from being ridiculed by you,' viz. as not having had the spirit or the power to avenge the slight you have put upon me. Cf. 1049, 1355. *Antig.* 483, τούτοις ἐπαυχεῖν καὶ δεδρακνίαν γελᾶν. *Oed. Col.* 902, γέλως δ' ἔγω ξένψ γένωμαι τῷδε.

1364. νόσῳ] viz. incontinence. The passion of love is often so called, e. g. by Phaedra in *Hipp.* 394. So also *ῦβρις* often means, as here, 'lechery.'

1367. καὶ ἡξίωσας] 'Were you so infatuated as even to think a new marriage was a fit and proper reason for killing them?' Cf. 1338.

1370. δήξεται] My retort to your reproach is, that if I am a murderer, it is your children whom I have slain.

1371. We should rather read, perhaps, οἱ δ' εἰσιν, 'but they do exist, and are avenging spirits that will yet bring a curse on your head.'—For οἴμοι, 'alas that it should be so!' which seems not very appropriate, οἴμαι and οἴμοι have been proposed. Nauck reads ὠμοι, 'cruel,' with little probability.

1375. δράδιοι] 'an easy matter.' Cf. 236. As we both avow our mutual hatred, separation is a simple and natural course. Medea asks on what terms such a separation can be effected, since she also desires it. The answer is, he will consent to let her go if she surrenders to him the bodies for burial and for the lamentation (*κλαυθμὸς*), which was an essential part of a Greek funeral. But Medea has resolved to bury them in a consecrated place where their remains shall not be disturbed,—the precinct (*τέμενος*) of the Goddess of the Heights, *Ὕρα Ακραία*. Livy xxxii. 23, quoted by Elmsley; "Promuntorium est adversus Sicyonem, Junonis quam vocant Acraeam, in altum excurrens: trajectus inde Corinthum septem milia ferme passuum." Pausanias (ii. 17. 2) says the hill near the promontory Heraeum was called *Ἀκραιον δρός* from Acraea, one of the nurses of the goddess. This is evidently absurd. Element-worship, for obvious reasons, was commonly associated with temples and altars on hills.

1382. τέλη] sacrifices or 'tolls' paid in retribution for the murder, like the *ποινή* or blood-money paid to the relations of murdered persons. For similar cases of festivals instituted to commemorate an event, see *Hipp.* 1423. *Iph. T.* 960.

1385. *συνοικήσουσα]* The author of the Greek argument says Λίγει τῷ Πανδίονος γαμεῖται.

1387. *λειψάνω]* The Schol. gives the tradition that Jason was killed by a timber falling on him from the then old ship Argo, as he was sleeping close under it. A similar fate is predicted to Hecuba, that she should be killed by falling from a ship's yard-arm, *Hec.* 1261.

1396. Porson, for metrical reasons, ingeniously proposed *μένε καὶ γῆρασκ'*.

1398. *ἔπειτα]* 'nevertheless,' viz. if you really loved them.

1399. *χρῆσις στόματος* seems here used in the very uncommon sense of *ποθεῦν στόμα*, the infinitive being added as an expletive, with *αὐτὸν* for its object.

1409. *ἐπιθεάζω]* I call on the gods, viz. to avenge my wrongs. This word, as in Thuc. vii. 75, implies the passionate appeal to heaven under the influence of strong emotions. As the bodies of the children could not now be reached for singing over them the *Threnos*, Jason says *ἀπόστον δύναμαι.*

1413. *οὓς μήποτε κ.τ.λ.]* 'Whom I would that I, their father, had never lived to see slain by you!' In this syntax the *μὴ* sometimes precedes the personal verb, as in *Ion* 286, *ὡς μήποτε ωφελόν σφ' ἰδειν*, and in Homer, *ὡς μὴ ωφελλε γενέσθαι*, apparently because the sense is *εἴθε μὴ ἐπειδόμην*.—For *ἐπιδέσθαι* see 1025.

1415—9. A common-place sentiment concludes this and (with slight variety) several other plays of Euripides. Whether it was an expression of piety and resignation to the will of Heaven, or a clause to avoid an abrupt ending, or, as Hermann supposes, merely intended as a vehicle for music played while the audience was leaving, it is not important to inquire.

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